TIRUKKURAL

With
Translations in English by
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Rev. W. H. Drew
Rev. John Lazarus
and
Mr. F. W. Ellis

Foreword by
The Honourable
Mr. Justice V. Subrahmanyam,
High Court, Madras.

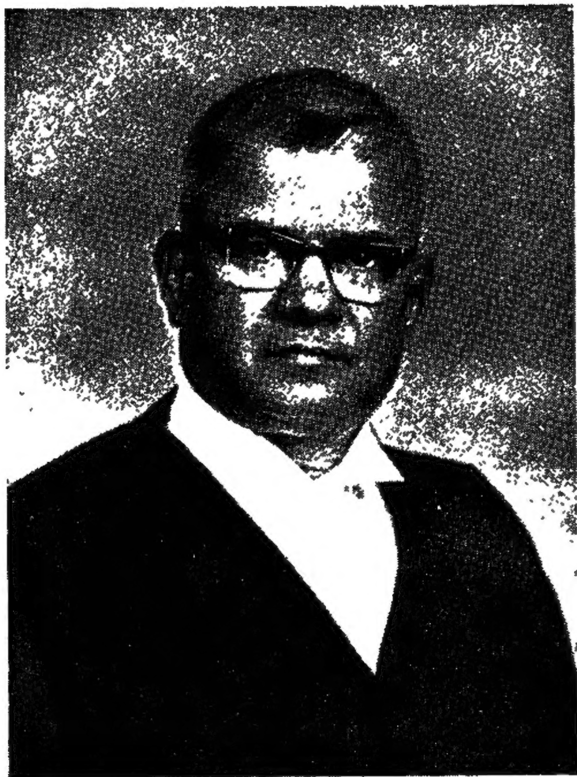
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The Honourable
Mr. Justice V. Subrahmanyam

FOREWORD

Among the peoples who, after long centuries of evolution, had, before the beginning of the Christian Era, built a solid and brilliant fabric of civilization were the Tamils. They had built towns and cities and had reached a high standard of life and achievement not merely in relation to the material comforts and conveniences of life but also in the realms of art, literature and philosophy.

That books and friendships were among the chief pleasures of the Tamils of that age indicates the high cultural level of their lives. The book to which this forms the Introduction has the following distich :

நவில்தொறும் நூல்நயம் போலும்
பயில்தொறும்

பண்புடை யாளர் தொடர்பு.

(Just as closer study of a good book yields increasing pleasure, so does deeper friendship among good men result in greater happiness.) One of the topics frequently discussed among the learned men of the time was whether the life of the ascetic was superior to that of the householder. The author of the Kural conceded:

துறந்தார் பெருமை துணைக்கூறின் வையத்
இறந்தாரை யெண்ணிக்கொண் டற்று.

(To start talking about the greatness of the men who have renounced the world is like beginning to count the number of men who have died since the beginning of time, that is, to attempt a task that can have no ending.)

But the author's final answer was:

வையத்துள் வாழ்வாங்கு வாழ்பவன்
வானுறையுந்
தெய்வத்துள் வைக்கப் படும்.

(The man who lives the life of a householder, the way it should be lived, takes rank with the Gods who are in heaven.)

In any civilised society, there are men who have preferences among musicians and forms of music. There used to be debates among the Tamils of those times as to whether, as an instrument of music, the "Yazh" (யாழ்) was to be preferred to the "Kuzhal" (குழல்). Valluvar's answer is :

குழலினி தியாழினி தென்பதம் மக்கள்
மழலைச்சொற் கேளா தவர்.

(For the father, the prattle of his infant children is sweeter far than the music of the flute or the yazh.)

The exquisite sophistication of that civilization is perhaps best brought out by the couplet which states that, just as a man as he

grows more learned realises more fully the limitlessness of knowledge, so does a man as he gets more deeply attached to his beloved realise more fully the limitlessness of love.

The Tamils of that age were as skilled in the arts

f war as in the arts of peace. Their standard of courage

s set in the following couplet:

விழித்தகண் வேல்கொண் டெறிய அழித்திமைப்பின்

ஓட்டன்றோ வன்க ணவர்க்கு.

(You are no soldier if your eye winks seeing the enemy's spear flying towards it.)

The Tamils, two thousand years ago, had trade and commerce with other communities not merely in our country but also in the rest of Asia and in Europe. The Tamil States exchanged ambassadors and plenipotenti- aries with other States in Bharat and with foreign nations.

The Tamils had no doubt that their civilisation had the stability of the laws of nature.

To a sage in Tamilnad, came the call to create a literary work in which the way of life of the Tamils would be permanently portrayed. The sage was Tiru- valluvar and the works is the "Kural" to which I have the privilege to introduce the reader. It was written about two thousand years ago.

Tiruvalluvar was not called upon to build an Utopia or construct a new heaven and a new earth in the rarefied atmosphere of abstract thought. He was proud of the society in which he lived. There were, to be sure, in that society wicked men and wastrels as well as men of nobility and virtue. With sure strokes, he painted both sets of men (கயமை & பண்புடைமை): But he was satisfied that the society had been organised with viii

an eye to maintain conditions in which it would be easy for men to lead a moral life and that men were not left in doubt as to their functions and place in society or as to their ultimate destiny. In broad divisions and under suitable subheads and in separate chapters, he described the life and attributes of the oridinary citizen (householder), the sage (ascetic) and the king, ministers of state and other men of power and influence. In depicting life and manners and in formulating rules of conduct for individual success and social harmony, he reminded men constantly of "Aram", the great Power which keeps ceaseless watch over individuals, the state and society and which confers on lives lived in accordance with its principles, riches beyond measure, both material and spiritual.

சிறப்பீனுஞ் செல்வமு மீனும் அறத்தினூஉங்
காக்க மெவனோ உயிர்க்கு.

The substance of "Aram" is love. For the man who does not have love in his heart and for the society which is not built around love,

"Aram" has no mercy.

என்பி லதனை வெயில்போலக் காயுமே
அன்பி லதனை யறம்.

(As the sun burns up the boneless creature, so does Aram deal with the thing without love.)

"Aram" is rooted in justice. It deals the same with the prince as with the peasant. The king who does wrong *தண்பதத்தாற் றானே கெடும்* (will be pushed down by the weight of his own iniquity). What matters



Rev. Dr. G. U. Pope

PREFACE

I am thankful, after so many years, to see, at length, the completion of this work, projected at the very outset of my Oriental studies—a work which has cost much time and labour, and completes the series of Tamil books by which I have tried to help forward the study of this admirable language among both Europeans and Natives.

It is primarily intended to make classical Tamil easier to English students, while to Native students it may afford means for a more comprehensive and fruitful study of their greatest classic author, who has sung of so many topics, *Musaeo contingens cuncta lepore*, 'touching all things with poetic grace.'

Anyone living in India, and having the assistance of a Munshi, or Native teacher, should use also one of the editions published by

(சரவணப்பெருமாள் ஐயர்).

Saravana Perumal Iyer. The verbal commentary and paraphrase will be very useful; yet it is only by much loving thought and reiteration of the couplets themselves that their full force and beauty can be apprehended. The Commentary constitutes, in such cases, rather a pair of crutches than a pair of wings.

I may say here that it is hard to discern the least reason to imagine (with M. Jules Vinson, *Melanges orientaux*, Sept. 1883. Paris: Leroux) that we have

not before us the original work of the poet as he planned it. It is certainly not an anthology, but the perfect and most elaborate work of one master. The third part might be

deemed separable, but the manner even there is quite peculiar to our bard. As one link in a chain of evidence, the following is remarkable. The poet uses 'தொடி' nine times as equivalent to 'lady,' but never uses the same epithet twice. So with 'இழை.' There is a studied variety in epithets throughout.

The kind patronage of the Secretary of State for India in Council, and of the Madras Government, has enabled me to publish this work.

To Dr. R. Rost, Librarian of the India House, I am indebted for much kindly assistance, without which this volume would not have been published.

Mr. F. Pincott, M. R. A. S., has rendered me invaluable assistance throughout. This gentleman has minimised for me the confessedly great labour of publishing such a book in England.

Works of reference I could command at the British Museum, the India House Library, and the Oxford Indian Institute; but I have often felt the lack of the advice and assistance of

Native scholars which I enjoyed, for many happy years in India. I have examined and used most of the books, Native and European, relating to the Kurral; but have often departed from traditional renderings; and, as no Native eye has seen my MS., I must bear the entire responsibility in such cases.

That this publication may be useful in promoting the real study of Tamil, and so help those who go to South India as officers of Government, or as missionaries, better to understand the mind of the people among whom they live and work, is my one desire in sending it forth.

Quod faxit D. O. M.

Indian Institute, Oxford.
Sept. 1, 1886.

G. U. POPE.

INTRODUCTION

The weaver of Mayilapur, known now only as Tiruvalluvar, was undoubtedly one of the great geniuses of the world; but his fame belongs to South India alone, and to only one great race there. He is the venerated sage and lawgiver of the Tamil people, of whom there are about ten millions inhabiting the Central and Southern Karnatic.

M. Ariel, in a letter to Burnouf published in the *Journal Asiatique* (Nov.—Dec. 1848) speaks of Tiruvalluvar's great work as 'the masterpiece of Tamil literature—one of the highest and purest expressions of human thought.' Again, he says: 'That which above all is wonderful in the Kurral is the fact that its author addresses himself, without regard to castes, peoples or beliefs, to the whole community of mankind; the fact that he formulates sovereign morality and absolute reason; that he proclaims in their very essence, in their eternal abstractedness, virtue and truth; that he presents, as it were, in one group the highest

laws of domestic and social life; that he is equally perfect in thought, in language and in poetry, in the austere metaphysical contemplation of the great mysteries of the Divine Nature, as in the easy and graceful analysis of the tenderest emotions of the heart.'

It is strange that the poet and his one great work are both without a name. The author himself is

commonly known as Tiru-valluva nayanar (*lit.* 'the sacred devotee, priest, or soothsayer of the Parraya caste'). Tradition says he was a weaver, and of those who are regarded as the refuse of all the castes—the *pariah* tribe. Their priests, soothsayers, teachers, or 'prophets' are styled *Valluvar*. But he does not write as a priest, and it would be impossible to gain from his writings any idea of the kind of temple in which he lit the sacred lamp and presented the offerings of his people. It is strange that the title by which alone the greatest poet

of South India is known should be one indicating an origin most degrading and contemptible in the eyes of the vast multitudes of whom he has been for ten centuries the Oracle. The last has indeed become first. A wild and utterly incredible tradition assigns him a Brahman father and a no-caste mother ; and represents the poetess Avvai (equal to 'old woman' : her name, too, is unknown) as his sister, while several other poets, of whom some fragments remain, were his brothers. All that we certainly know is that he was a *pariah*, and a weaver; lived at S. Thome, or Mayilapur, now a suburb of Madras; and had an intimate friend, probably a patron, called Elela-cinkan (equal to 'Lion of the surf'), who was the captain of a small vessel.

The poet's home was a place around which there still lingers a strange oriental beauty, and which has probably not changed much since the time when the passer-by might have heard the click of the shuttle mingling with the low

chaunt of his melodious verse.

I may be pardoned for dwelling on my recollections of this interesting spot, since in 1840 my missionary life began there, and while visiting the villages around, that enthusiasm for the great Tamil poet was first kindled which has been an important factor in my life. Mayilapur, or Mayilai, is 'the town of peacocks,' and the name seems to indicate a place of groves and gardens around old temples. There is a sacred tank still, with a belt of cocoa-nut palms, and a square of old leaf-covered native houses, in any one of which the poet might have lived. The sea-shore is close by, and Elela-cinkan's successors (I fear much degenerated) dwell there yet. The poet could hear the boom of the surf-waves, and pondered often, doubtless, on the shore of what he calls the *nama-nir*, 'the gruesome wave.' (149.)

A higher interest is imparted to the spot and its neighbourhood, at least to Christians, by

the tradition (so long and lightly discredited, but now generally acknowledged to be authentic) that here S. Thomas preached and here met his death by a spear (*vel*) such as the poet often speaks of, and was here buried. Mayilapur to us is better known as S. Thome. In this neighbourhood a Christian community has existed from the earliest times. Here are fine old Armenian and Portuguese churches ; and a Christian inscription of the 5th century. Here Pantaenus of Alexandria taught ; and we are quite warranted in imagining Tiruvalluvar, the thoughtful poet, the eclectic, to whom the teaching of the Jains was as familiar as that of every Hindu sect,

who was not hindered by any caste prejudices from familiar intercourse with foreigners, whose one thought was to gather knowledge from every source, whose friend the sea-captain would bring him tidings of every stranger's arrival (coming from Ceylon, perhaps, in his own

dhoney): we may fairly, I say, picture him pacing along the sea-shore with the Christian teachers, and imbibing Christian ideas, tinged with the peculiarities of the Alexandrian School, and day by day working them into his own wonderful *Kurral.*

The East and the West have influenced one another in a very real and not yet thoroughly understood way from the earliest times. It is undoubtedly a noteworthy fact that from this Mayilapur, on which the eyes of Christendom have ever rested as the one sacred spot in India of Apostolic labour, comes the one Oriental book, much of whose teaching is an echo of the 'Sermon on the Mount.'

The name குறள் *Kurral* is given *par excellence* to this the poet's great and only work; which consists of 133 chapters, each containing 10 couplets; and thus numbers 2,660 lines.

Kurral means 'anything short' (*Kurr,* Sans. *krit,* Lat. *curt-us* Gr. *kelp,* A. S.

Sceor-t), and is properly the name of the couplet, as being the shortest species of stanza in the Tamil language.

Tiruvalluvar's poem is thus by no means a long one; though in value it far outweighs the whole of the

remaining Tamil literature, and is one of the select number of great works which have entered into the very soul of a whole people, and which can never die. According to a custom not unknown in Europe, a series of verses (most of them very modern) bearing the names of all the great Tamil Poets is prefixed to the *Kurral*, under the name of 'The Garland of Tiruvalluvar,' and exhausts the subject of his excellence with every variety of hyperbole.

Several of these are neat. One, by பரணர் (Paranar), says that as மால் (Vishnu), when he appeared as Vamana (குறள் *Kurral* means 'dwarf' also), or the dwarf, measured with two steps heaven and earth, so with the two lines of his diminutive Venpa-footed

Kurral-verse has Tiruvalluvar measured the universe.

[மாலுங் குறளாய் வளர்ந்திரண்டு மாணடியான்
ஞாலம் முழுதும் நயந்தளந்தான்—வாலறிவன்
வள்ளுவரும் தங்குறள்வெண் பாவடியால் வையத்தார்
உள்ளுவவெல் லாமளந்தார் ஓர்ந்து.]

Complete in itself, the sole work of its author, it has come down the stream of ages absolutely uninjured, —hardly a single various reading of any importance being found,—and every rival sect in the Tamil country claims the *Kurral* as its own, and has furnished it with commentary and critical apparatus accordingly.

Tradition declares that Tiruvalluvar composed his *Kurral* at the request of his neighbours, in order that the Tamil people might have a *Vedam* of their own ; and it

was doubtless intended to become the abiding authority on all ethical subjects for the Tamil country. The author must have already possessed

a great reputation, or this request would not have been made; yet there are no traces of any other writings of his.

The *Kurral*, when finished, is said to have been taken by its author to Madura, where there was a college of learned Tamil scholars, supposed to have been founded in the days of *Vamca Cekhara*, an ancient king of the Pandya kingdom. In this college Civa himself had condescended to appear as the forty-ninth professor , especially devoting himself to the exposition of the Tamil language. The god also bestowed on the college a sacred bench of solid diamond, on which no one could sit who was not a faultless scholar. [See Wilson's Hist. Sketch of the Kingdom of Pandya.] Lists are given of the forty-eight members of this academy, but there are no genuine remains of their writings. The result of the appearance of Tiruvalluvar is variously stated. The general idea is that the high-caste assembly would not permit him to take his seat on the bench with the learned

pandits, on account of his want of caste; but that, meekly acquiescing in his own exclusion, he simply requested permission to lay his book on the end of the seat. On this being granted, the book was placed where the poet should have been seated, and the whole bench at once disappeared, leaving the learned professors afloat in the Lotus-tank. This story is obviously inconsistent with the idea which is equally prevalent, that the president

was Kapilar, himself a Pariah, and a brother of Tiruvalluvar.

The truth seems to be that the Madura school of Tamil literature, now too full of Sanskrit influences, was supreme till the advent of the S. Thome poet, whose fame at once eclipsed that of the southern sages.

There are no data whatever which may enable us to fix with precision the period at which our poet flourished. I think between A. D. 800 and 1000 is its probable date. The style is not archaic—far less so than that of the

Civaya Cintamani. Remembering that its author was not fettered by caste prejudices, that his greatest friend was a sea-captain, that he lived at S. Thome, that he was evidently an 'eclectic,' that Christian influences were at the time at work in the neighbourhood, and that many passages are strikingly Christian in their spirit, I cannot feel any hesitation in saying that the Christian Scriptures were among the sources from which the poet derived his inspiration.

Dr. Graul, a devoted student of Tamil literature, published an edition in Leipzig and in London, in 1856, with German and Latin translations. It is very valuable, though incomplete—owing to his lamented death—and has serious misprints.

Mr. F. W. Ellis, an Oriental scholar of extraordinary ability, printed a small portion of the *Kurral*, with copious notes and illustrations. The sheets of this unfinished work (304 pages) can still be had.

The Rev. W. H. Drew, a missionary of the London Society in Madras, published an edition of 63 chapters, with English Translation, and additional notes by the fine old scholar, Ramanuja Kavirayar, with the Tamil commentary of Parimelaragar. This is, as far as it goes, the best edition.

The purely native editions, issued under the editorship of the late learned pandit Carvanaperumalaiyar of Madras, are very correct and valuable.

Twelve native commentators have illustrated by verbal commentaries the whole text; but the student will do well to disregard the meanings read into the verses by persons, native or European, who are anxious to prove that the Tamil sage taught their own favourite dogmas. Tiruvalluvar is generally very simple, and his commentators very profound.

In regard to the philosophico-theological system taught in the *Kurral* various opinions

have naturally been held. Every Hindu sect claims the great poet, and strives to interpret his verses so as to favour its own dogmas. The Jains especially consider him their own, and he has certainly used several of their technical terms, and seems to have been cognizant of the latest developments of that system.

There is one couplet, however, that is destructive of the idea that Tiruvalluvar was a Jain. In Ch. III., fourth couplet, a story regarding Indira is referred to as proving that ascetics have power over the gods.

The sage was Gautama, who cursed Indra for deceiving the sage's wife, Ahalya. Now, according to Jain ideas, a sage could have no wife, nor could he feel the emotion of anger, nor had he the power to inflict punishment. A Jain would not believe the story, and could scarcely use it as the author of the *Kurral* has done. But, in as far as it is Oriental, Tiruvalluvar's teaching is just such as the study of Hinduism, in

the light of Cankara's reforms, combined with that of the Jain system in its later developments, and of the *Bhagavadgita*, might have produced.

There is no trace in the *Kurral* of many things, systems, doctrines, and practices, current in South India at different periods, because, I suppose, they had been eliminated from the sage's own eclectic system of faith and practice, and because his work is didactic, and not controversial.

What philosophy he teaches seems to be of the eclectic school as represented by the *Bhagavadgita.**

Of *Bhakti*, the introduction of which into India I still think (with Weber) is mainly due to the influence of Christianity—the first chapter of the *Kurral* is a beautiful exposition.

The *Kurral* owes much of its popularity to its
exquisite poetic form. A
Gram., 187) containing a

Kurral is a couplet (Third complete and striking idea

expressed in a refined and intricate metre. No translation

* Barth, *Religions of India*, p. 192 (Trubner, 1882).

can convey an idea of its charming effect. It is truly an 'apple of gold in a net work of silver.' Something of the same kind is found in Greek epigrams, in Martial, and the Latin elegiac verse. There is a beauty in the periodic character of the Tamil construction in many of these verses that reminds the reader of the happiest efforts of Propertius. Probably the Tamil sage adopted it as being the best representative in Tamil of the Sanskrit *cloka*.

The brevity rendered necessary by the form gives an oracular effect to the utterances of the great Tamil 'Master of the sentences.' They are the choicest of moral epigrams.

The selection of the most difficult metre

in the language—one permitting no deviations from strict rule, and requiring such wonderful condensation—for a long work, showed that the author intended to expend upon it his utmost of power, and to make it a 'possession for ever,' a 'delight of many generations.'

The following is an analysis of the whole *Kurral*, as given in the Commentary of *Parimelaragar.*

It is divided into three Books treating of Virtue, Wealth, and Pleasure. The *Nannul*, a standard Tamil Grammar of much later date, has the rule:—

'The benefit derived from a treatise must be the attaining to Virtue, Wealth, Enjoyment, Heaven (Deliverance).' In the 26th *cloka* of the *Hitopadeca* the same enumeration is given:

Dharmmartha-kama-mokshanam.

Our author treated of only three of these. Did he leave his work incomplete? or did he

refrain from any exposition of *Vidu* or *Moksha* because he resolved to take only the practical view of things? I suppose he was not satisfied with the glimpses he had obtained of man's future, and waited for light; or, perhaps, he thought his people not prepared for higher teaching. Ch. xxxv.—xxxvii. give us his nearest approach to the subject.

The poem will not at first reveal all its beauties to the student. The whole scope and connection of Chapters v.—xxiv. should be studied to show the beauty of the life of the Tamil householder as the South-Indian *vates sacer* contemplates it. The ideal householder leads on earth a consecrated life (50), not unmindful of any duty to the living, or to the departed (42). His wife, the glory of his house, is modest and frugal; adores her husband; guards herself, and is the guardian of his house's fame (vi.). His children are his choicest treasures; their babbling voices are his music; he feasts with the gods when he eats the rice their tiny fingers

have played with; and his one aim is to make them worthier than himself (vii.). Affection is the very life of his soul: of all his virtues the first and greatest. The sum and source of them all is love (viii.). His house is open to every guest, whom he welcomes with smiling face and pleasant word, and with whom he shares his meal (ix.). Courteous in speech (x.), grateful for every kindness (xi.), just in all his dealings (xii.), master of himself in perfect

. self-control (xiii.), strict in the performance of every assigned duty (xiv), pure (xv.), patient and forbearing (xvi), with a heart free from envy (xvii.), moderate in desires (xviii.), speaking no evil of others (xix.), refraining from unprofitable words (xx.), dreading the touch of evil (xxi.), diligent in the discharge of all the duties of his position (xxii.), and liberal in his benefactions (xxiii.), he is one whom all unite to praise (xxiv.)

It is not irreverent to put side by side with this the words which I feel sure he had heard, or at least the summary of them (Phil. iv. 6-8):

'Whatsoever things are pure,
Whatsoever things are honourable,
Whatsoever things are just,
Whatsoever things are of good report,
If there be any virtue, and if there be any praise,
think on these things.'

Tradition (reflecting, doubtless, in many things the spirit of a much later age) says that the life of the poet in Mayilapur, with his wife *Vacuki*, was in perfect accordance with these chapters. She was the embodi- ment of all the *Kurral* requires in the 'help to household life.'

In his youth, her father, *Marka-cakayan*, struck with his virtues, offered the poet his daughter in marriage. Tiruvalluvar was inclined to marry, because domestic virtue is the

highest, yet resolved first to try

the maiden's temper and gifts ; and accordingly replied : 'If she will take this sand and make it into rice for me, I will take her as my wife.' *Vacuki* meekly took the basket of sand, and, feeling sure that what the holy man ordained was possible and right, proceeded to boil it ; and, as (v. 55) the virtuous woman is said to have power with the gods, so it came to pass with her; a miracle was wrought on her behalf, and she brought him the rice for which he asked. So she became his wife, faithful and obedient.

In after years, when the poet's fame had spread through all the Tamil country, one day a noble stranger came to the weaver's cottage, and asked the question (so much discussed in those times), 'Which is greater— domestic life, or a life of asceticism ?' The sage, while courteously

entertaining the stranger, gave no reply in words to the question. The enquirer was left to see domestic life in its perfect grace, and judge for himself. What he saw was this. One day when *Vacuki* was drawing water from the well the sage suddenly called her, and the obedient wife instantly came, *leaving the bucket hanging mid-way in the well.*

Another day, when the good housewife brought her husband his morning meal of cold rice, he complained that it *burnt his mouth!* When she, unquestioning, and unhesitating in her attention to his comfort, instantly began to fan it. Another day, at noon, when the glaring light was everywhere, the sage, who was at work at

his

loom, let fall his shuttle, and *called for a light to seek it!* The wife, with unquestioning obedience, lit a lamp and brought it him!

The enquirer had learnt his lesson:

Where such a wife is found, domestic life is the best. Where such a wife is not, the life of the ascetic is to be preferred.'

So the poet and his *Vacuki*, this Griselda of the Tamil olden days, lived, till the time that she must leave him, and gain 'release.' The dying wife looked wistfully at her husband. 'What is it?' said he. 'When you married me, and on that day I stood and spread the rice for you (literally, *for you, my god*), you gave me a commandment to place always, with your meals, a cup of water and a needle. I know not why it was.' 'It was,' he replied, 'that if a grain of rice were spilt, I might pick it up and purify it.' Satisfied, the meek *Vacuki* closed her eyes for ever.

She had never during her whole
married life questioned her lord's command!
And also, it is clear, no grain of rice had ever
been spilt!

As he lay that night, after her death and
cremation, and pondered, he was heard to exclaim

(there are many various readings of the verse) :—

அடிசிற் கினியாளே! அன்புடை யாளே
படிசொற் றவறாத பாவாய்—அடிவருடிப்
பின்றூங்கி முன்னெழுந்த பேதையே!
போதியோ?
என்றூங்கும் என்கண் இரா.

'Sweet as my daily food! O full of love!' O wife,
Obedient ever to my word! Chafing my feet,
The last to sleep, the first to rise, O gentle one!
By night, henceforth, what slumber to mine eyes?'

Whatever may be thought of these characteristic traditions, it is the singular glory of the poet to have drawn this picture of the perfect householder; and it speaks loudly in favour of the Tamil race that these couplets are enshrined in the hearts of the whole people. Dynastic changes, Muhammadan raids, and irruptions of alien races, through a dozen

centuries have changed many things in the South :

> ‘ Old times are changed, old manners gone,
> And strangers fill the Pandyan's throne,’

but the Tamil race preserves many of its old virtues, and has the promise of a noble future. Their English friends, in teaching them all that the West has to impart, will find little to unteach in the moral lessons of the *Kurral* rightly understood . Sir A. Grant says: “Humility, charity, and forgiveness of injuries, being Christian qualities, are not described by Aristotle.” Now these three are everywhere forcibly inculcated by the Tamil moralist. These are the themes of his finest verses. So far, then, we may call this Tamil poet Christian; and to understand him, to free him from mistaken glosses, to teach his works, to correct their teaching where it is misleading, and to supplement it where it is defective, would seem to be the duty of all

who are friends of the race that glories in the possession of this poetical masterpiece. Sir A. Grant (*Aris. Ethics*, I. 81), treating of Greek morality 'before the birth of Moral Philosophy,' says truly: 'It is obvious that such a code as this could only arise among an essentially moral and noble race.' This is precisely what I claim for the Tamil-speaking peoples, and on the same ground. We shall not do all the good we might do among them till we more unreservedly recognize this.

No doubt many couplets in this remarkable work say more to us than they did to those for whom they were written. Many of these epigrammatic masterpieces have a profound significance, of which their author himself was hardly conscious. Their resemblance to the gnomic poetry of Greece is remarkable as to their subjects, their sentiments, and the state of society when they were uttered.

Something must be said regarding the Third Book on 'Love'.

. Of this Mr. Drew said, that 'it could not be translated into any European language without exposing the translator to infamy.' But this is only true in regard to certain of the commentaries upon it, which are simply detestable. I am persuaded that it is perfectly pure in its tendency, and in the intention of its wise and high-souled composer. Its title is *Kamattu-pal*, ' the division which treats of *Kama*,' and this means *Lust* or *Love*.

. *Kaman* is the Hindu Cupid. Hindu ideas differ from our own. This prejudice kept me from reading the third part of the *Kurral* for some years ; but the idea occurred to me very forcibly that he who wrote :

'Spotless be thou in mind!
This only merits virtue's name;
All else, mere pomp and idle sound,
no real worth can claim,' (34)

could not have covered himself with the spotted infamy of singing a song of lust.

Thus I ventured at length to read and study it, rejecting commentators, when I was able fairly to appreciate its spirit; and, as the result, I translate it, believing that I shall be regarded as having done good service in doing so. Dr. Graul has published it in German and in Latin, M. Ariel in French.

I may add that many give to the whole a mystical interpretation, an idea with which commentators on the book of Canticles have made us familiar. Its interpretation as an allegory exhibiting the play [*S. Lila*] of the Divine Spirit with the embodied soul, would be in harmony with much that is found in Muhammadan literature as well as in Sanskrit, especially in Buddhist writers. Yet I can hardly think that Tiruvalluvar's tone of mind would lead him to this method of teaching spiritual truths.

In regard to the translation, I may venture to say that it is faithful, and that I have not read into the

rendering a single idea or thought which there were not good grounds for supposing that the poet intended to convey. I thought it best to try to give a metrical translation. The Tamil scholar will see that I have tried to reproduce even the rhythm in many cases, but I could not retain the inimitable grace, condensation, and point of the original.

Nothing, not even a corrupt Greek chorus, so defies the efforts of the student as does very much of the high Tamil poetry. The poetical dialect of Tamil allows every kind and any amount of ellipsis, so that a line is often little else than a string of crude forms artfully fitted together. The best compositions are quatrains or couplets, each containing a complete idea : a moral epigram. Their construction resembles that of a design in mosaic. The materials fitted together are sometimes mere bits of coloured glass, but sometimes also very precious stones and pure gold. And the design ? Why you walk round it, and try to catch it in all

lights, and feel at first, and often for a long time, as if it meant nothing at all, till you catch some hint, and at once it lies revealed, something to be thought of again and again, some bit of symbolism it may be, not unfrequently grotesque, often quaint, but sometimes also of rare beauty.

Especially of Tiruvalluvar it may be said, as Archbishop Trench says of S. Augustine (*S. Augustine as an Interpreter of Scripture, p. 154).* 'He abounds in

short and memorable, and, if I might so call them, epigrammatic sayings, concentrating with a forceful brevity the whole truth which he desires to impart into some single phrase, forging it into a polished shaft, at once pointed to pierce, and barbed that it shall not lightly drop from, the mind and memory.'

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Sage VALLUVAR, priest of thy lowly clan,
No tongue repeats, no speech reveals thy name;
Yet, all things changing, dieth not thy fame,
For thou art bard of universal man;

And still thy 'book' above the waters wan,
Virtue, true wealth, and joy, and being's aim,
In sweetest mystic couplets doth proclaim,

Where winds sea-wafted palmy forests fan.

Haply undreamed of 'visions' glad thine eyes
In realms beyond thy fabled 'seven-fold birth,'
And clouds of darkness from thy spirit roll;

While lands far aff have heard with strange surprise
Faint echoes of thy song. Through all the earth
Men hail thee brother, seer of spotless soul.

திருக்குறள்
THE SACRED KURAL

க. அறத்துப்பால் — VIRTUE

1. பாயிரம் — INTRODUCTION



க. கடவுள் வாழ்த்து
Chapter 1. The Praise of God

1. அகர முதல எழுத்தெல்லாம் ஆதி
பகவன் முதற்றே உலகு.

* A, as its first of letters, every speech maintains;
The 'Primal Deity' is First through all the world's
domains.

† As all letters have the letter A for their first, so the world has the eternal God for its first.
1

2. கற்றதனா லாய பயனென்கொல் வாலறிவன்
நற்றாள் தொழாஅர் எனின்.

No fruit have men of all their studied lore,
Save they the 'Purely Wise One's' feet adore.

What profit have those derived from learning, who worship not the good feet of Him who is possessed of pure knowledge?
2

---

* Translation in verse by Rev. G. U. Pope.

† Translation in prose by Rev. Drew.

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3. மலர்மிசை ஏகினான் மாணடி சேர்ந்தார்

நிலமிசை நீடுவாழ் வார்.

His feet, 'Who o'er the full-blown flower hath past,'

who gain

In bliss long time shall dwell above this earthly plain.

They who are united to the glorious feet of Him who occupies swiftly the flower of the mind, shall flourish in the highest of worlds (heaven).
3

4. வேண்டுதல் வேண்டாமை இலான்அடி சேர்ந்தார்க்கு

யாண்டும் இடும்பை இல.

His foot, 'Whom want affects not, irks not grief,' who gain Shall not, through every time, of any woes complain.

To those who meditate the feet of Him who is void of desire or aversion, evil shall never come.
4

5. இருள்சேர் இருவினையும் சேரா இறைவன்
பொருள்சேர் புகழ்புரிந்தார் மாட்டு.

The men, who on the 'King's' true praise delight to dwell, Affects not them the fruit of deeds done ill or well.

The two-fold deeds that spring from darkness shall not adhere to those who delight in the true praise of God. 5

6. பொறிவாயில் ஐந்தவித்தான் பொய்தீர் ஒழுக்க
நெறிநின்றார் நீடுவாழ் வார்.

Long live they blest, who 've stood in path from
falsehood freed;
His, 'Who quenched lusts that from the sense-gates five
proceed.'

Those shall long prosper who abide in the faultless way of Him who has destroyed the five desires of the senses.

7, தனக்குவமை இல்லாதான் தாள்சேர்ந்தார்க் கல்லால்
மனக்கவலை மாற்றல் அரிது.

Unless His foot, 'to Whom none can compare,' men gain, 'Tis hard for mind to find relief from anxious pain.

Anxiety of mind cannot be removed, except from those who are united to the feet of Him who is

incomparable. 7

8. அறவாழி அந்தணன் தாள்சேர்ந்தார்க் கல்லால்
பிறவாழி நீந்தல் அரிது.

Unless His feet, 'the Sea of Good, the Fair and Bountiful,'
men gain,
'Tis hard the further bank of being's changeful sea
to attain.

None can swim the sea of vice, but those who are united to the feet of that gracious Being who is a sea of virtue. 8

9. கோளில் பொறியிற் குணமிலவே எண்குணத்தான்
தாளை வணங்காத் தலை.

Before His foot, 'the Eight-fold Excellence,' with unbent
head
Who stands, like palsied sense, is to all living functions
dead.

The head that worships not the feet of Him who is possessed of eight attributes, is as useless as a sense without the power of sensation. 9

10. பிறவிப் பெருங்கடல் நீந்துவர் நீந்தார்
இறைவன் அடிசேரா தார்.

They swim the sea of births, the 'Monarch's' foot who gain; None others reach the shore of being's mighty main.

None can swim the great sea of births, but those who are united to the feet of God.
10

உ. வான் சிறப்பு
Ch. 2. The Excellence of Rain

11. வான்நின்று உலகம் வழங்கி வருதலால்
தான்அமிழ்தம் என்றுணரற் பாற்று.

The world its course maintains through life that rain
unfailing gives;
Thus rain is known the true ambrosial food of all
that lives.

By the continuance of rain the world is

preserved in existence; it is therefore worthy to be called ambrosia. 1

12. துப்பார்க்குத் துப்பாய துப்பாக்கித் துப்பார்க்குத்
துப்பாய தூஉம் மழை.

The rain makes pleasant food for eaters rise; As food itself, thirst-quenching draught supplies.

Rain produces food, and is itself food.

2

13. விண்இன்று பொய்ப்பின் விரிநீர் வியனுலகத்து
உள்நின்று உடற்றும் பசி.

If clouds, that promised rain, deceive, and in the
sky remain,
Famine, sore torment, stalks o'er earth's vast ocean-
girdled plain.

If the cloud, withholding rain, deceive (our hopes) hunger will long distress the sea-girt spacious world.

3

14. ஏரின் உழாஅர் உழவர் புயலென்னும்
வாரி வளங்குன்றிக் கால்.

If clouds their wealth of waters fail on earth to pour, The ploughers plough with oxen's sturdy team no more.

·If the abundance of wealth-imparting rain diminish, the labour of the plough must cease. 4

15. கெடுப்பதூஉங் கெட்டார்க்குச் சார்வாய்மற் றாங்கே
எடுப்பதூஉம் எல்லாம் மழை.

'Tis rain works all: it ruin spreads, then timely aid
supplies;
As, in the happy days before, it bids the ruined rise.

Rain by its absence ruins men; and by its existence restores them to fortune. 5

16. விசும்பின் துளிவீழின் அல்லால்மற் றாங்கே
பசும்புல் தலைகாண்பு அரிது.

If from the clouds no drops of rain are shed, 'Tis rare to see green herb lift up its head.

If no drop falls from the clouds, not even the

green blade of grass will be seen.
6

17. நெடுங்கடலும் தன்நீர்மை குன்றும் தடிந்தெழிலி
தான்நல்கா தாகி விடின்.

If clouds restrain their gifts and grant no rain,
The treasures fail in ocean's wide domain.

Even the wealth of the wide sea will be diminished, if the cloud that has drawn (its waters) up gives them not back again (in rain).
7

18. சிறப்பொடு பூசனை செல்லாது வானம்
வறக்குமேல் வானோர்க்கும் ஈண்டு.

If heaven grow dry, with feast and offering never more Will men on earth the heavenly ones adore.

If the heaven dry up, neither yearly festivals, nor daily worship will be offered in this world, to the Celestials. 8

19. தானம் தவம்இரண்டும் தங்கா வியன்உலகம்

வானம் வழங்கா தெனின்.

If heaven its watery treasures ceases to dispense,
Through the wide world cease gifts, and deeds of

'penitence.'

If rain fall not, penance and alms-deeds will within this spacious world.

not dwell
9

20. நீர்இன்று அமையாது உலகெனின் யார்யார்க்கும்
வான்இன்று அமையாது ஒழுக்கு.

When water fails, functions of nature cease, you say; Thus when rain fails, no men can walk in 'duty's

ordered way.'

If it be said that the duties of life cannot be discharged by any person without water, so without rain flowing of water.

there cannot be the
10

௨. நீத்தார் பெருமை

Ch. 3. The Greatness of Ascetics

21. ஒழுக்கத்து நீத்தார் பெருமை விழுப்பத்து
வேண்டும் பனுவல் துணிவு.

The settled rule of every code requires, as highest good, Their greatness who, renouncing all, true to their rule

have stood.

The end and aim of all treatise is to extol beyond all other excellence, the greatness of those who, while abiding in the rule of conduct peculiar to their state, have abandoned all desire.

22. துறந்தார் பெருமை துணைக்கூறின் வையத்து
இறந்தாரை எண்ணிக்கொண் டற்று.

As counting those that from the earth have passed away, 'Tis vain attempt the might of holy men to say.

To describe the measure of the greatness of those who have forsaken the two-fold desires, is like counting the dead. 2

23. இருமை வகைதெரிந்து ஈண்டுஅறம் பூண்டார்
பெருமை பிறங்கிற்று உலகு.

Their greatness earth transcends, who, way of both
worlds weighed,
In this world take their stand, in virtue's robe arrayed.

The greatness of those who have discovered the properties of both states of being, and renounced the world, shines forth cn earth (beyond all others).
3

24. உரனென்னும் தோட்டியான் ஓரைந்தும் காப்பான்

வரனென்னும் வைப்பிற்கோர் வித்து.

He, who with firmness, curb the five restrains, Is seed for soil of yonder happy plains.

He who guides his five senses by the hook of wisdom, will be a seed in the world of heaven.
4

25. ஐந்தவித்தான் ஆற்றல் அகல்விசும்பு ளார்கோமான்

இந்திரனே சாலுங் கரி.

7

Their might who have destroyed 'the five,' shall soothly tell Indra, the lord of those in heaven's wide realms that

dwell.

Indra the king of the inhabitants of the spacious heaven,
is himself, a sufficient proof of the strength of him subdued his five senses.

who has
5

26. செயற்கரிய செய்வார் பெரியர் சிறியர்
செயற்கரிய செய்கலா தார்.

Things hard in the doing well great men do;
Things hard in the doing the mean eschew.

The great will do those things which is done; the mean cannot do them.

difficult to be
6

27. சுவைஒளி ஊறுஓசை நாற்றமென்று ஐந்தின்
வகைதெரிவான் கட்டே உலகு.

Taste, light, touch, sound, and smell: who knows the way Of all the five,—the world submissive owns his sway.

The world is within the knowledge of him who knows the

properties of taste, sight, touch, hearing and smell.

7

28. நிறைமொழி மாந்தர் பெருமை நிலத்து
மறைமொழி காட்டி விடும்.

The might of men whose word is never vain,
The 'secret word' shall to the earth proclaim.

The hidden words of the men whose words are full of

effect, will show their greatness to the world.

8

29. குணமென்னுங் குன்றேறி நின்றார் வெகுளி
கணமேயும் காத்தல் அரிது.

The wrath 'tis hard e'en for an instant to endure

Of those who virtue's hill have scaled, and stand secure.

The anger of those who have ascended the mountain of goodness, though it continue but for a moment, cannot be resisted.

9

30. அந்தணர் என்போர் அறவோர்மற் றெவ்வுயிர்க்குஞ்

செந்தண்மை பூண்டொழுக லான்.

Towards all that breathe, with seemly graciousness adorned

they live;

And thus to virtue's sons the name of "Anthanar' men

give.

The virtuous are truly called Anthanar; because in their conduct towards all creatures they are clothed in kindness. 10

௪. அறன்வலியுறுத்தல் Ch. 4.

Assertion of the Strength of Virtue

31. சிறப்புஈனும் செல்வமும் ஈனும் அறத்தினூஉங்கு
ஆக்கம் எவனோ உயிர்க்கு.

It yields distinction, yields prosperity; what gain Greater than virtue can a living man obtain?

Virtue will confer heaven and wealth; what greater source of happiness can man possess?
1

32. அறத்தினூஉங்கு ஆக்கமும் இல்லை அதனை
மறத்தலின் ஊங்கில்லை கேடு.

No greater gain than virtue aught can cause; No greater loss than life oblivious of her laws.

There can be no greater source of good than (the practice of) virtue; there can be no greater source of evil than the forgetfulness of it.
2

33. ஒல்லும் வகையான் அறவினை ஓவாதே
செல்லும்வா யெல்லாஞ் செயல்.

To finish virtue's work with ceaseless effort strive,
What way thou may'st, where'er thou see'st
the work

may thrive.

As much as possible, in every way, incessantly
virtue.
practise
3

34. மனத்துக்கண் மாசிலன் ஆதல் அனைத்துஅறன்
ஆகுல நீர பிற.

Spotless be thou in mind! This only merits
name;
virtue's All else, mere pomp of idle sound, no

real worth can
claim.

Let him who does virtuous deeds be of spotless
mind; to that extent is virtue; all else is vain show.
4

35. அழுக்காறு அவாவெகுளி இன்னாச்சொல்
நான்கும்

இழுக்கா இயன்றது அறம்.

'Tis virtue when, hls footsteps sliding not through envy,

wrath,

Lust, evil speech - these four, man onwards

moves in

ordered path.

That conduct is virtue which is free from these four

things, viz., malice, desire, anger and bitter speech.
5

36. அன்றறிவாம் என்னாது அறஞ்செய்க மற்றது
பொன்றுங்கால் பொன்றாத் துணை.

Do deeds of virtue now. Say not, 'To-morrow we' ll be

wise';

Thus, when thou diest, shalt thou find a

help that

never dies.

Defer not virtue to another day ; receive her now ; and at the dying hour she will be your undying friend.
6

37\. அறத்தாறு இதுவென வேண்டா சிவிகை
பொறுத்தானோடு ஊர்ந்தான் இடை.

Needs not in words to dwell on virtue's fruits : compare The man in litter borne with them that toiling bear!

The fruit of virtue need not be described in books ; it may be inferred from seeing the bearer of a palanquin and the rider therein.
7

38\. வீழ்நாள் படாஅமை நன்றாற்றின் அஃதொருவன்
வாழ்நாள் வழியடைக்குங் கல்.

If no day passing idly, good to do each day you toil, A stone 't will be to block the way of future days of moil.

If one allows no day to pass without some good being done, his conduct will be a stone to block up the passage to other births.
8

39. அறத்தான் வருவதே இன்பம்மற் றெல்லாம்
புறத்த புகழும் இல.

What from virtue floweth, yieldeth dear delight;
All else extern, is void of glory's light.

Only that pleasure which flows from domestic virtue is pleasure; all else is not pleasure, and it is without praise. 9

40. செயற்பால தோரும் அறனே ஒருவற்கு
உயற்பால தோரும் பழி.

'Virtue' sums the things that should be done;
'Vice' sums the things that man should shun.

That is virtue which each ought to do, and that is vice which each should shun.
10

பாயிரம் முற்றும்
End of Introduction

2. இல்லறவியல் — DOMESTIC

ரு. இல்வாழ்க்கை
Ch. 5. Domestic Life

41. இல்வாழ்வான் என்பான் இயல்புடைய மூவர்க்கும்

நல்லாற்றின் நின்ற துணை.

The men of household virtue, firm in way of good,

sustain,

The other orders three that rule professed maintain.

He will be called a (true) householder, who is a firm support to the virtuous of the three orders in their good path.1

42. துறந்தார்க்கும் துவ்வா தவர்க்கும் இறந்தார்க்கும்
இல்வாழ்வான் என்பான் துணை.

To anchorites, to indigent, to those who 've passed away, The man for household virtue famed is needful help and

stay.

He will be said to flourish in domestic virtue who aids the forsaken, the poor, and the dead.

43. தென்புலத்தார் தெய்வம் விருந்தொக்கல் தானென்றாங்கு
ஐம்புலத்தாறு ஓம்பல் தலை.

The manes, God, guests, kindred, self, in due degree, These five to cherish well is chiefest charity.

The chief (duty of the householder) is to preserve the five-fold rule (of conduct) towards the manes, the Gods, his guests, his relations, and himself

3

44. பழியஞ்சிப் பாத்தூண் உடைத்தாயின் வாழ்க்கை
வழியெஞ்சல் எஞ்ஞான்றும் இல்.

Who shares his meal with others, while all guilt he shuns,
His virtuous line unbroken though the ages runs.

His descendants shall never fail who, living in the domestic state, fears vice (in the acquisition of property) and shares his food (with others).

4

45. அன்பும் அறனும் உடைத்தாயின் இல்வாழ்க்கை
பண்பும் பயனும் அது.

If love and virtue in the household reign,
This is of life the perfect grace and gain.

If the married life possess love and virtue, these will be both its duty and reward.
5

46. அறத்தாற்றின் இல்வாழ்க்கை யாற்றின் புறத்தாற்றிற்
போஒய்ப் பெறுவது எவன்.

If man in active household life a virtuous soul retain, What fruit from other modes of virtue can he gain?

What will he who lives virtuously in the domestic state gain by going into the other, (ascetic) state?
6

47. இயல்பினான் இல்வாழ்க்கை வாழ்பவன் என்பான்
முயல்வாருள் எல்லாம் தலை.

In nature's way who spends his calm domestic days,
'Mid all that strive for virtue's crown hath foremost
place.

Among all those who labour (for future happiness) he is greatest who lives well in the household state. 7

48. ஆற்றின் ஒழுக்கி அறனிழுக்கா இல்வாழ்க்கை
நோற்பாரின் நோன்மை உடைத்து.

Others it sets upon their way, itself from virtue ne'er
declines;
Than stern ascetics' pains such life domestic brighter
shines.

The householder who, not swerving from virtue, helps the ascetic in his way, endures more than those who endure penance.
8

49. அறனெனப் பட்டதே இல்வாழ்க்கை அஃதும்
பிறன்பழிப்பது இல்லாயின் நன்று.

The life domestic rightly bears true virtue's name;

That other too, if blameless found, due praise may
claim.

The marriage-state is truly called virtue. The other state is also good, if others do not reproach it.
9

50. வையத்துள் வாழ்வாங்கு வாழ்பவன் வானுறையும்
தெய்வத்துள் வைக்கப் படும்.

Who shares domestic life, by household virtues graced,
Shall, mid the gods, in heaven who dwell, be placed.

He who on earth has lived in the conjugal state as he should live, will be placed among the Gods who dwell in heaven.
10

௬. வாழ்க்கைத்துணைநலம்

Ch. 6. The Goodness of the Help to Domestic Life

51. *மனைத்தக்க மாண்புடையள் ஆகித்தற்*
கொண்டான்
வளத்தக்காள் வாழ்க்கைத் துணை.

As doth the house beseem, she shows her wifely dignity; As doth her husband's wealth befit, she spends: help-
meet is she.

She who has the excellence of home virtues, and can expend within the means of her husband, is a help in the domestic state.
1

52. *மனைமாட்சி இல்லாள்கண் இல்லாயின் வாழ்க்கை*
எனைமாட்சித் தாயினும் இல்.

If household excellence be wanting in the wife,
Howe'er with splendour lived, all worthless is the life.

If the wife be devoid of domestic excellence, whatever (other) greatness be possessed, the conjugal state, is nothing. 2

53. *இல்லதென் இல்லவள் மாண்பானால் உள்ளதென்*
இல்லவள் மாணாக் கடை.

There is no lack within the house, where wife in

worth

excels,

There is no luck within the house, where wife dishonou-

red dwells.

If his wife be eminent (in virtue), what does (that man) not possess? If she be without excellence, what does (he) possess?

3

54. பெண்ணிற் பெருந்தக்க யாவுள கற்பென்னும்
திண்மையுண் டாகப் பெறின்.

If woman might of chastity retain,
What choicer treasure doth the world contain?

What is more excellent than a wife, if she possess the stability of chastity?

4

55. தெய்வந் தொழாஅள் கொழுநன்
தொழுதெழுவாள்
பெய்யெனப் பெய்யும் மழை.

No god adoring, low she bends before her lord;

Then rising, serves: the rain falls instant at her word!

If she, who does not worship God, but who rising worships her husband, say, "let it rain," it will rain. 5

56. தற்காத்துத் தற்கொண்டாற் பேணித் தகைசான்ற
சொற்காத்துச் சோர்விலாள் பெண்.

Who guards herself, for husband's comfort cares, her
household's fame
In perfect wise with sleepless soul preserves,—give her a
woman's name!

She is a wife who unweariedly guards herself, takes care of her husband, and preserves an unsullied fame. 6

57. சிறைகாக்குங் காப்பெவன் செய்யும் மகளிர்
நிறைகாக்குங் காப்பே தலை.

Of what avail is watch and ward?
Honour's woman's safest guard.

What avails the guard of a prison? The chief guard of woman is her chastity.

58. பெற்றான் பெறின்பெறுவர் பெண்டிர் பெருஞ்சிறப்புப்
புத்தேளிர் வாழும் உலகு.

If wife be wholly true to him who gained her as his
bride,
Great glory gains she in the world where gods in bliss
abide.

If women shew reverence to their husbands, they will obtain great excellence in the world where the gods flourish. 8

59. புகழ்புரிந்த இல்லிலோர்க்கு இல்லை இகழ்வார்முன்
ஏறுபோல் பீடு நடை.

Who have not spouses that in virtue's praise delight, They lion-like can never walk in scorner's sight.

The man whose wife seeks not the praise (of chastity) cannot walk with lion-like stately step, before those who revile him.
9

60. மங்கலம் என்ப மனைமாட்சி மற்றுஅதன்
நன்கலம் நன்மக்கட் பேறு.

The house's 'blessing,' men pronounce the house-wife
excellent;
The gain of blessed children is its goodly ornament.

The excellence of a wife is the good of her husband; and good children are the jewels of that goodness. 10

எ. மக்கட்பேறு

Ch. 7. The Obtaining of Sons

61. பெறுமவற்றுள் யாமறிவது இல்லை அறிவறிந்த
மக்கட்பேறு அல்ல பிற.

Of all that men acquire, we know not any greater gain,

Than that which by the birth of learned children men obtain.

Among all the benefits that may be acquired, we know no greater benefit than the acquisition of intelligent children. 1

62. எழுபிறப்பும் தியவை தீண்டா பழிபிறங்கா
பண்புடை மக்கட் பெறின்.

Who children gain, that none reproach, of virtuous worth,

No evils touch them, through the sev'n-fold maze of birth.

The evils of the seven births shall not touch those who obtain children of a good disposition, free from vice. 2

63. தம்பொருள் என்பதம் மக்கள் அவர்பொருள்
தம்தம் வினையான் வரும்.

'Man's children are his fortune,' say the wise;

From each one's deeds his varied fortunes rise.

Men will call their sons their wealth, because it flows to

them through the deeds which they (sons) perform on their

behalf.

3

64. அமிழ்தினும் ஆற்ற இனிதேதம் மக்கள்

சிறுகை அளாவிய கூழ்.

Than Gods' ambrosia sweeter far the food before men laid,

In which the little hands of children of their own have

play'd.

The rice in which the little hand of their children has

dabbled will be far sweeter (to the parent) than ambrosia. 4

65. மக்கள் மெய்தீண்டல் உடற்கின்பம் மற்றுஅவர்

சொற்கேட்டல் இன்பம் செவிக்கு.

To parent sweet the touch of children dear;
Their voice is sweetest music to his ear.

The touch of children give pleasure to the body, and the hearing of their words, pleasure to the ear. 5

66. குழல்இனிது யாழ்இனிது என்பதம் மக்கள்
மழலைச்சொல் கேளா தவர்.

'The pipe is sweet,' 'the lute is sweet,' by them 't will
be averred,
Who music of their infants' lisping lips have never heard.

"The pipe is sweet, the lute is sweet," say those who have not heard the prattle of their own children. 6

67. தந்தை மகற்குஆற்றும் நன்றி அவையத்து
முந்தி யிருப்பச் செயல்.

Sire greatest boon on son confers, who makes him meet In councils of the wise to fill the highest seat.

The benefit which a father should confer on his son is to give him precedence in the assembly of the learned. 7

68. தம்மின்தம் மக்கள் அறிவுடைமை மாநிலத்து
மன்னுயிர்க் கெல்லாம் இனிது.

Their children's wisdom greater than their own confessed, Through the wide world is sweet to every human breast.

That their children should possess knowledge is more pleasing to all men of this great earth than to themselves. 8

69. ஈன்ற பொழுதிற் பெரிதுவக்கும் தன்மகனைச்
சான்றோன் எனக்கேட்ட தாய்.

When mother hears him named 'fulfill'd of wisdom's lore,' Far greater joy she feels, than when her son she bore.

The mother who hears her son called "a wise man" will rejoice more than she did at his birth. 9

70. மகன் தந்தைக்குஆற்றும் உதவி இவன்தந்தை
என்னோற்றான் கொல்எனுஞ் சொல்.

To sire, what best requital can by grateful child be done ? To make men say, ' What merit gained

the father such

a son?'

(So to act) that it may be said "by what great penance did his father beget him," is the benefit which a son should render to his father. 10

அ. அன்புடைமை

Ch. 8. The Possession of Love

71. *அன்பிற்கும் உண்டோ அடைக்குந்தாழ் ஆர்வலர்*
புன்கணீர் பூசல் தரும்.

And is there bar that can even love restrain? The tiny tear shall make the lover's secret plain.

Is there any fastening that can shut in love? Tears of the affectionate will publish the love that is within. 1

72. *அன்பிலார் எல்லாம் தமக்குரியர் அன்புடையார்*
என்பும் உரியர் பிறர்க்கு.

The loveless to themselves belong alone;
The loving men are others' to the very bone.

Those who are destitute of love appropriate all they have to themselves; but those who possess love consider even their bones to belong to others.

2

73. அன்போடு இயைந்த வழக்கென்ப ஆருயிர்க்கு
என்போடு இயைந்த தொடர்பு.

20

Of precious soul with body's flesh and bone,
The union yields one fruit, the life of love alone.

They say that the union of soul and body in man is the fruit of the union of love and virtue (in a former birth). 3

74. அன்புஈனும் ஆர்வம் உடைமை அதுஈனும்
நண்பென்னும் நாடாச் சிறப்பு.

From love fond yearning springs for union sweet of
minds ;
And that the bond of rare excelling friendship binds.

Love begets desire ; and that (desire) begets the immeasurable excellence of friendship.
4

75. அன்புற்று அமர்ந்த வழக்கென்ப வையகத்து
இன்புற்றார் எய்துஞ் சிறப்பு.

Sweetness on earth and rarest bliss above,
These are the fruits of tranquil life of love.

They say that the felicity which those who, enjoying the pleasure (of the conjugal state) in this world, obtain in heaven is the result of their domestic state inbued with love. 5

76. அறத்திற்கே அன்புசார் பென்ப அறியார்
மறத்திற்கும் அஃதே துணை.

The unwise deem love virtue only can sustain, It also helps the man who evil would restrain.' The ignorant say that love is an ally to virtue only, but it is also a help to get out of vice.
6

77. என்பி லதனை வெயில்போலக் காயுமே
அன்பி லதனை அறம்.

As sun's fierce ray dries up the boneless things,
So loveless beings virtue's power to nothing

brings.

Virtue will burn up the soul which is without love, even as the sun burns up the creature which is without bone, *i. e.* worms.
7

78. அன்பகத் தில்லா உயிர்வாழ்க்கை வன்பாற்கண்
வற்றல் மரந்தளிர்த் தற்று.

The loveless soul, the very joys of life may know,
When flowers, in barren soil, on sapless trees, shall blow.

The domestic state of that man whose mind is without love is like the flourishing of a withered tree upon the parched desert.
8

79. புறத்துறுப் பெல்லாம் எவன்செய்யும் யாக்கை
அகத்துறுப்பு அன்பி லவர்க்கு.

Though every outward part complete, the body's fitly
framed;
What good, when soul witbin, of love devoid, lies halt
and maimed?

Of what avail are all the external members (of

the body) to those who are destitute of love, the internal member. 9

80. அன்பின் வழியது உயிர்நிலை அஃதிலார்க்கு
என்புதோல் போர்த்த உடம்பு.

Bodies of loveless men are bony framework clad with skin; Then is the body seat of life, when love resides within.

That body alone which is inspired with love, contains a living soul: if void of it, (the body) is bone overlaid with skin.
10

௯. விருந்தோம்பல்
Ch. 9. Cherishing Guests

81. இருந்தோம்பி இல்வாழ்வ தெல்லாம் விருந்தோம்பி
வேளாண்மை செய்தற் பொருட்டு.

All household cares and course of daily life have

this in

view,

Guests to receive with courtesy, and kindly acts to do.

The whole design of living in the domestic state and laying up (property) is (to be able) to exercise the benevolence of hospitality.

1

82. விருந்து புறத்ததாத் தானுண்டல் சாவா
மருந்தெனினும் வேண்டற்பாற் றன்று.

Though food of immortality should crown the board, Feasting alone, the guests without unfed, is thing

abhorred.

It is not fit that one should wish his guests to be outside (his house) even though he were eating the food of immortality.

2

83. வருவிருந்து வைகலும் ஓம்புவான் வாழ்க்கை
பருவந்து பாழ்படுதல் இன்று.

Each day he tends the coming guest with kindly care ; Painless, unfailing plenty shall his household share.

The domestic life of the man that daily entertains the guests who come to him shall not be laid waste by poverty. 3

84. அகனமர்ந்து செய்யாள் உறையும் முகனமர்ந்து
நல்விருந்து ஓம்புவான் இல்.

With smiling face he entertains each virtuous guest;
'Fortune' with gladsome mind shall in his dwelling
rest.

Lakshmi with joyous mind shall dwell in the house of that man who, with cheerful countenance, entertains the good as guests.
4

85. வித்தும் இடல்வேண்டும் கொல்லோ விருந்தோம்பி
மிச்சில் மிசைவான் புலம்.

Who first regales his guest, and then himself supplies, O'er all his fields, unsown, shall plenteous harvests rise.

Is it necessary to sow the field of the man who, having feasted his guests, eats what may remain ?
5

86. *செல்விருந்து ஓம்பி வருவிருந்து பார்த்திருப்பான்*
நல்விருந்து வானத் தவர்க்கு.

The guest arrived he tends, the coming guest expects
to see;
To those in heavenly homes that dwell a welcome
guest is he.

He who, having entertained the guests that have come, looks out for others who may yet come, will be a welcome guest to the inhabitants of heaven.
6

87. *இனைத்துணைத் தென்பதொன் றில்லை விருந்தின்*
துணைத்துணை வேள்விப் பயன்.

To reckon up the fruit of kindly deeds were all in vain;
Their worth is as the worth of guests you entertain.

The advantages of benevolence cannot be measured: the measure (of the virtue) of the guests (entertained) is the only measure.
7

88. பரிந்தோம்பிப் பற்றற்றேம் என்பர் விருந்தோம்பி
வேள்வி தலைப்படா தார்.

With pain they guard their stores, yet 'All forlorn

· are we,' they 'll cry,

Who cherish not their guests, nor kindly help supply.

Those who have taken no part in the benevolence of hospitality shall (at length) lament saying, " we have laboured and laid up wealth and are now without support." 8

89. உடைமையுள் இன்மை விருந்தோம்பல் ஓம்பா
மடமை மடவார்கண் உண்டு.

To turn from guests is penury, though worldly goods

abound ;

' T is senseless folly, only with the senseless found.

That stupidity which exercises no hospitality is poverty in

the midst of wealth. It is the property of the stupid. 9

90. மோப்பக் குழையும் அனிச்சம் முகந்திரிந்து
நோக்கக் குழையும் விருந்து.

The flower of 'Anicha' withers away,
If you do but its fragrance inhale;
If the face of the host cold welcome convey,
The guest's heart within him will fail.

As the Anicham flower fades in smelling, so fades the guest when the face is turned away.
10

௧௦. இனியவை கூறல்

Ch. 10. The Utterance of Pleasant Words

91. இன்சொலால் ஈரம் அளைஇப் படிறுஇலவாஞ்
செம்பொருள் கண்டார்வாய்ச் சொல்.

Pleasant words are words with all pervadin g
burn;
love that

Words from his guileless mouth who can the very
truth discern.

Sweet words are those which inbued with love and free
from deceit, flow from the mouth of the virtuous.
1

92. அகனமர்ந்து ஈதலின் நன்றே முகனமர்ந்து
இன்சொல னாகப் பெறின்.

A pleasant word with beaming smile's preferred,
Even to gifts with liberal heart conferred.

Sweet speech with a cheerful countenance is better than a
gift made with a joyous mind.
2

93. முகத்தான் அமர்ந்துஇனிது நோக்கி அகத்தானாம்
இன்சொ லினதே அறம்.

With brightly beaming smile, and kindly light of
loving eye,
And heart sincere, to utter pleasant words is charity.

Sweet speech, flowing from the heart (uttered) with a cheerful countenance and a sweet look, is true virtue. 3

*94. துன்புறூஉந் துவ்வாமை இல்லாகும் யார்மாட்டும்
இன்புறூஉம் இன்சொ லவர்க்கு.*

The men of pleasant speech that gladness breathe around, Through indigence shall never sorrow's prey be found.

Sorrow-increasing poverty shall not come upon those who use towards all, pleasure-increasing sweetness of speech. 4

*95. பணிவுடையன் இன்சொலன் ஆதல் ஒருவற்கு
அணியல்ல மற்றுப் பிற.*

Humility with pleasant speech to man on earth, Is choice adornment; all besides is nothing worth.

Humility and sweetness of speech are the ornaments of man; all others are not (ornaments). 5

*96. அல்லவை தேய அறம்பெருகும் நல்லவை
நாடி இனிய சொலின்.*

Who seeks out good, words from his lips of sweetness

flow ;
In him the power of vice declines, and virtues grow.

If a man, while seeking to speak usefully, speaks also sweetly, his sins will diminish and his virtue increase. 6

97. நயன்ஈன்று நன்றி பயக்கும் பயன்ஈன்று
பண்பின் தலைப்பிரியாச் சொல்.

The words of sterling sense, to rule of right that strict
adhere,
To virtuous action prompting, blessings yield in every
sphere.

That speech which, while imparting benefits ceases not to please, will yield righteousness (for this world) and merit (for the next world).
7

98. சிறுமையுள் நீங்கிய இன்சொல் மறுமையும்
இம்மையும் இன்பம் தரும்.

Sweet kindly words, from meanness free, delight of heart In world to come and in this world impart.

Sweet speech, free from harm to others, will give pleasure both in this world and in the next.
8

99. இன்சொல் இனிதீன்றல் காண்பான் எவன்கொலோ
வன்சொல் வழங்கு வது.

Who sees the pleasure kindly speech affords, Why makes he use of harsh, repellant words?

Why does he use harsh words, who sees the pleasure

which sweet speech yields?

9

100. இனிய உளவாக இன்னாத கூறல்
கனியிருப்பக் காய்கவர்ந் தற்று.

When pleasant words are easy, bitter words to use, Is, leaving sweet ripe fruit, the sour unripe to choose.

To say disagreeable things when agreeable are at hand,

is like eating unripe fruit when there is ripe.

10

கக. செய்ந்நன்றியறிதல்

Ch. 11. The Knowledge of Benefits Conferred: Gratitude

101. செய்யாமற் செய்த உதவிக்கு வையகமும்
வானகமும் ஆற்ற லரிது.

Assistance given by those who ne'er received our aid, In debt by gift of heaven and earth but poorly paid.

(The gift of) heaven and earth is nct an equivalent for a benefit which is conferred where none had been received. 1

102. காலத்தி னாற்செய்த நன்றி சிறிதெனினும்
ஞாலத்தின் மாணப் பெரிது.

A timely benefit,—though thing of little worth The gift itself,—in excellence transcends the earth.

A favour conferred in the time of need, though it be small (in itself,) is (in value) much larger than the world. 2

103. பயன்தூக்கார் செய்த உதவி நயன்தூக்கின்

நன்மை கடலிற் பெரிது.

Kindness shown by those who weigh not
what the return may be;
When you ponder right its merit,
'Tis vaster than the sea.

If we weigh the excellence of a benefit which is conferred without weighing the return, it is larger than the sea. 3

104. தினைத்துணை நன்றி செயினும் பனைத்துணையாக்
கொள்வர் பயன்தெரி வார்.

Each benefit to those of actions' fruit who rightly deem, Though small as millet-seed, as palm-tree vast will seem.

Though the benefit conferred be as small as a millet seed, those who know its advantage will consider it as large as a palmyra fruit.
4

105. உதவி வரைத்தன்று உதவி உதவி
செயப்பட்டார் சால்பின் வரைத்து.

The kindly aid's extent is of its worth no measure true; Its worth is as the worth of him to whom the act you do.

The benefit itself is not the measure of the benefit; the worth of those who have received it is its

measure. 5

106. மறவற்க மாசற்றார் கேண்மை துறவற்க
துன்பத்துள் துப்பாயார் நட்பு.

Kindness of men of stainless soul remember evermore! Forsake thou never friends who were thy stay in sorrow
sore!

Forsake not the friendship of those who have been your staff in adversity. Forget not the benevolence of the blameless.
6

107. எழுமை எழுபிறப்பும் உள்ளுவர் தங்கண்
விழுமந் துடைத்தவர் நட்பு.

Through all seven worlds, in seven-fold birth,
Remains in mem'ry of the wise,
Friendship of those who wiped on earth,
The tears of sorrow from their eyes.

(The wise) will remember throughout their seven-fold
births the love of those who have wiped away their affliction. 7

108. நன்றி மறப்பது நன்றன்று நன்றல்லது
அன்றே மறப்பது நன்று.

'Tis never good to let the thought of good things done
thee pass away;
Of things not good, 'tis good to rid thy memory day.
that very

It is not good to forget a benefit: it is good to forget an
injury even in the very moment (in which it is inflicted). 8

109. கொன்றன்ன இன்னா செயினும் அவர்செய்த
ஒன்றுநன்று உள்ளக் கெடும்.

Effaced straightway is deadliest injury,
By thought of one kind act in days gone by.

Though one inflict an injury great as murder, it will
perish before the thought of one benefit (formerly) conferred. 9

110. எந்நன்றி கொன்றார்க்கும் உய்வுண்டாம் உய்வில்லை
செய்ந்நன்றி கொன்ற மகற்கு

Who every good have killed, may yet destruction flee;

Who 'benefit' has killed, that man shall ne'er 'scape free!

He who has killed every virtue may yet escape; there is no escape for him who has killed a benefit.
10

கஉ. நடுவுநிலைமை
Ch. 12. Impartiality

111. தகுதி எனவொன்று நன்றே பகுதியால்
பாற்பட்டு ஒழுகப் பெறின்.

If justice, failing not, its quality maintain,
Giving to each his due,—'tis man's one highest gain.

That equity which consists in acting with equal regard to each of (the three) divisions of men [enemies, strangers and friends] is a pre-eminent virtue. 1

112. செப்பம் உடையவன் ஆக்கஞ் சிதைவின்றி

எச்சத்திற் கேமாப்பு உடைத்து.

The just man's wealth unwasting shall endure,
And to his face a lasting joy ensure.

The wealth of the man of rectitude will not perish, but
will bring happiness also to his posterity.
2

113. நன்றே தரினும் நடுவிகந்தாம் ஆக்கத்தை
அன்றே ஒழிய விடல்.

Though only good it seem to give, yet gain
By wrong acquired, not e'en one day retain!

Forsake in the very moment (of acquisition) that gain
which, though it should bring advantage, is without equity. 3

114. தக்கார் தகவிலர் என்பது அவரவர்
எச்சத்தாற் காணப் படும்.

Who just or unjust lived shall soon appear:
By each one's offspring shall the truth be clear.

The worthy and unworthy may be known by the
existence or otherwise of good offsprings.
4

115. கேடும் பெருக்கமும் இல்லல்ல நெஞ்சத்துக்
கோடாமை சான்றோர்க் கணி.

The gain and loss in life are not mere accident;
Just mind inflexible is sages' ornament.

Loss and gain come not without cause; it is the ornament of the wise to preserve evenness of mind (under both). 5

116. கெடுவல்யான் என்பது அறிகதன் நெஞ்சம்
நடுவொரீஇ அல்ல செயின்.

If, right deserting, heart to evil turn,
Let man impending ruin's sign discern!

Let him whose mind departing from equity commits sin well consider thus within himself, "I shall perish." 6

117. கெடுவாக வையாது உலகம் நடுவாக
நன்றிக்கண் தங்கியான் தாழ்வு.

The man who justly lives, tenacious of the right,
In low estate is never low to wise man's sight.

The great will not regard as poverty the low

estate of that man who dwells in the virtue of equity.

7

118. சமன்செய்து சீர்தூக்குங் கோல்போல் அமைந்தொருபால்

கோடாமை சான்றோர்க் கணி.

To stand, like balance-rod that level hangs and rightly

weighs,

With calm unbiassed equity of soul, is sages' praise.

To incline to neither side, but to rest impartial as the even-fixed scale is the ornament of the wise.

8

119. சொற்கோட்டம் இல்லது செப்பம் ஒருதலையா உட்கோட்டம் இன்மை பெறின்.

Inflexibility in word is righteousness,
If men inflexibility of soul possess.

Freedom from obliquity of speech is rectitude, if

there be (corresponding) freedom from bias of mind.
9

120. *வாணிகம் செய்வார்க்கு வாணிகம் பேணிப்*
பிறவுந் தமபோற் செயின்.

As thriving trader is the trader known,
Who guards another's interests as his own.

The true merchandize of merchants is to guard and do by the things of others as they do by their own.
10

கங. அடக்கமுடைமை
Ch. 13. The Possession of Self-restraint

121. *அடக்கம் அமரருள் உய்க்கும் அடங்காமை*
ஆரிருள் உய்த்து விடும்.

Control of self does man conduct to bliss th' immortals share;
Indulgence leads to deepest night, and leaves him there.

Self-control will place (a man) among the Gods; the want of it will drive (him) into the thickest darkness (of hell). 1

122. *காக்க பொருளா அடக்கத்தை ஆக்கம்*
அதனினூஉங் கில்லை உயிர்க்கு.

Guard thou as wealth the power of self-control;
Than this no greater gain to living soul!

Let self-control be guarded as a treasure; there is no greater source of good for man than that. 2

123. செறிவறிந்து சீர்மை பயக்கும் அறிவறிந்து
ஆற்றின் அடங்கப் பெறின்.

If versed in wisdom's lore by virtue's law you self restrain, Your self-repression known will yield you glory's gain.

Knowing that self-control is knowledge, if a man should control himself, in the prescribed course, such self-control will bring him distinction among the wise. 8

124. நிலையில் திரியாது அடங்கியான் தோற்றம்
மலையினும் மாணப் பெரிது.

In his station, all unswerving, if man self subdue,
Greater he than mountain proudly rising to the

view.

More lofty than a mountain will be the greatness of that man who without swerving from his domestic state, controls himself.
4

125. எல்லார்க்கும் நன்றாம் பணிதல் அவருள்ளும்
செல்வர்க்கே செல்வம் தகைத்து.

To all humility is goodly grace; but chief to them
With fortune blessed,—'tis fortune's diadem.

Humility is good in all: but especially in the rich it is (the excellence of) higher riches.
5

126. ஒருமையுள் ஆமைபோல் ஐந்தடக்கல் ஆற்றின்
எழுமையும் ஏமாப் புடைத்து.

Like tortoise, who the five restrains
In one, through seven worlds bliss obtains.

Should one throughout a single birth, like a tortoise keep

in his five senses, the fruit of it will prove a safe-guard to him throughout the seven fold births.
6

127. யாகாவா ராயினும் நாகாக்க காவாக்கால்
சோகாப்பர் சொல்லிழுக்குப் பட்டு.

Whate'er they fail to guard, o'er lips men guard should

keep;

In not, through fault of tongue, they bitter tears shall

weep.

Whatever besides you leave unguarded, guard your tongue; otherwise errors of speech and the consequent misery will ensue.
7

128. ஒன்றானும் தீச்சொல் பொருட்பயன் உண்டாயின்
நன்றாகா தாகி விடும்.

Though some small gain of good it seem to bring,
The evil word is parent still of evil thing.

If a man's speech be productive of a single evil, all the good by him will be turned into evil.
8

129. தீயினாற் சுட்டபுண் உள்ளாறும் ஆறாதே
நாவினாற் சுட்ட வடு.

In flesh by fire inflamed, nature may throughly heal the
sore;
In soul by tongue inflamed, the ulcer healeth never-
more.

The wound which has been burnt in by fire may heal, but a wound burnt in by the tongue will never heal. 9

130. கதங்காத்துக் கற்றடங்கல் ஆற்றுவான் செவ்வி
அறம்பார்க்கும் ஆற்றின் நுழைந்து.

Who learns restraint, and guards his soul from wrath,
Virtue, a timely aid, attends his path.

Virtue, seeking for an opportunity, will come into the path of that man who, possessed of learning and self-control, guards himself against anger. 10

கச. ஒழுக்கமுடைமை
Ch. 14. The Possession of Decorum

131. ஒழுக்கம் விழுப்பம் தரலான் ஒழுக்கம்
உயிரினும் ஓம்பப் படும்.

'Decorum' gives especial excellence; with greater care 'Decorum' should men guard than life, which all men share.

Propriety of conduct leads to eminence, it should therefore be preserved more carefully than life. 1

132. பரிந்தோம்பிக் காக்க ஒழுக்கம் தெரிந்தோம்பித்
தேரினும் அஃதே துணை.

Searching, duly watching, learning,—'decorum' still we find Man's only aid: toiling, guard thou this with watchful mind.

Let propriety of conduct be laboriously preserved and guarded; though one know and practise and excel in many virtues, that will be an eminent aid. 2

133. ஒழுக்கம் உடைமை குடிமை இழுக்கம்

இழிந்த பிறப்பாய் விடும்.

' Decorum ' 's true nobility on earth;
' Indecorum's' issue is ignoble birth.

Propriety of conduct is true greatness of birth, and impropriety will sink into a mean birth. 3

134. மறப்பினும் ஒத்துக் கொளலாகும் பார்ப்பான்
பிறப்பொழுக்கங் குன்றக் கெடும்.

Though he forget, the Brâhman may regain his Vêdic lore; Failing in 'decorum due,' birthright's gone for evermore.

A Brahman though he should forget the Vedas may recover it by reading; but, if he fail in propriety of conduct even his high birth will be destroyed. 4

135. அழுக்கா றுடையான்கண் ஆக்கம்போன்று இல்லை
ஒழுக்க மிலான்கண் உயர்வு.

The envious soul in life no rich
increase of blessing gains, So man of 'due decorum'

void no dignity obtains.

Just as the envious man will be without wealth, so will the man destitute of propriety of conduct be without greatness.
5

136. ஒழுக்கத்தின் ஒல்கார் உரவோர் இழுக்கத்தின்
ஏதம் படுபாக் கறிந்து.

The strong of soul no jot abate of 'strict decorum's' laws, Knowing that 'due decorum's' breach foulest disgrace
will cause.

Those firm in mind will not slacken in their observance of the proprieties of life, knowing, as they do, the misery that flows from the transgression from them. 6

137. ஒழுக்கத்தின் எய்துவர் மேன்மை இழுக்கத்தின்
எய்துவர் எய்தாப் பழி.

'Tis source of dignity when 'true decorum' is preserved;
Who break 'decorum's' rules endure e'en censures
undeserved.

From propriety of conduct men obtain greatness ; from impropriety comes insufferable disgrace.
7

138. நன்றிக்கு வித்தாகும் நல்லொழுக்கம் தீயொழுக்கம்
என்றும் இடும்பை தரும்.

'Decorum true' observed a seed of good will be; 'Decorum's breach' will sorrow yield eternally.

Propriety of conduct is the seed of virtue; impropriety will ever cause sorrow.
8

139. ஒழுக்க முடையவர்க்கு ஒல்லாவே தீய
வழுக்கியும் வாயாற் சொலல்.

It cannot be that they who 'strict decorum's' law fulfil, E'en in forgetful mood, should utter words of ill.

Those who study propriety of conduct will not speak evil, even forgetfully.
9

140. உலகத்தோடு ஒட்ட ஒழுகல் பலகற்றும்
கல்லார் அறிவிலா தார்.

Who know not with the world in harmony to dwell, May many things have learned, but nothing

well.

Those who know not how to act agreeably to the world, though they have learnt many things, are still ignorant. 10

௧௫. பிறனில் விழையாமை
Ch. 15. Not Coveting another's Wife

141. பிறன்பொருளாள் பெட்டொழுகும் பேதைமை ஞாலத்து

அறம்பொருள் கண்டார்கண் இல்.

Who laws of virtue and possession's rights have known, Indulge no foolish love of her by right another's own.

The folly of desiring her who is the property of another will not be found in those who know (the attributes of) virtue and (the rights of) property.
1

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142. அறன்கடை நின்றாருள் எல்லாம் பிறன்கடை
நின்றாரின் பேதையார் இல்.

No fools, of all that stand from virtue's pale shut out, Like those who longing lurk their neighbour's gate

without.

Among all those who stand on the outside of virtue, there are no greater fools than those who neighbour's door.

stand outside their

2

143. விளிந்தாரின் வேறல்லர் மன்ற தெளிந்தாரில்
தீமை புரிந்துஒழுகு வார்.

They 're numbered with the dead, e'en while they live,

—how otherwise?

With wife of sure confiding friend who evil things devise.

Certainly they are no better than dead men who desire evil towards the wife of those who undoubtingly confide in them. 3

144. எனைத்துணையர் ஆயினும் என்னும்
தினைத்துணையும்
தேரான் பிறனில் புகல்.

How great soe'er they be, what gain have they of

life, Who, not a whit reflecting, seek a neighbour's wife.

However great one may be, what does it avail if, without

at all considering his guilt, he goes unto the wife of another? 4

145. எளிதென இல்லிறப்பான் எய்துமெஞ் ஞான்றும்

விளியாது நிற்கும் பழி.

'Mere trifle!' saying thus, invades the home, so he ensures.

A gain of guilt that deathless aye endures.

He who thinks lightly of going unto the wife of another

acquires guilt that will abide with him

ever.

imperishably and for

5

146. பகைபாவம் அச்சம் பழியென நான்கும்

இகவாவாம் இல்லிறப்பான் கண்.

Who home invades, from him pass nevermore,
Hatred and sin, fear, foul disgrace : these four.

Hatred, sin, fear, disgrace ; these four will never leave him who goes in to his neighbour's wife.
6

147. அறனியலான் இல்வாழ்வான் என்பான்
பிறனியலாள்

பெண்மை நயவா தவன்.

Who sees the wife, another's own, with no desiring eye, In sure domestic bliss he dwelleth ever virtuously.

He who desires not the womanhood of her who should walk according to the will of another will be praised as a virtuous house-holder.
7

148. பிறன்மனை நோக்காத பேராண்மை சான்றோர்க்கு
அறனொன்றோ ஆன்ற ஒழுக்கு.

Manly excellence, that looks not on another's wife, Is not virtue merely, 'tis full 'propriety' of life.

That noble manliness which looks not at the wife of another is the virtue and dignity of the great.

149. நலக்குரியார் யாரெனின் நாமநீர் வைப்பின்
பிறற்குரியாள் தோள்தோயா தார்.

Who're good indeed, on earth begirt by ocean's gruesome
tide?
The men who touch not her that is another's bride.

Is it asked, "who are those who shall obtain good in this world surrounded by the terror-producing sea?" Those who touch not the shoulder of her who belongs to another. 9

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150. அறன்வரையான் அல்ல செயினும் பிறன்வரையாள்
பெண்மை நயவாமை நன்று.

Though virtue's bounds he pass, and evil deeds hath
wrought;
At least, 'tis good if neighbour's wife he covet not.

Though a man perform no virtuous deeds and commit (every) vice, it will be well if he desire not the womanhood of her who is within the limit (of the house) of another. 10

கசு. பொறையுடைமை

Ch. 16. The Possession Of Patience:

Forbearance

151. அகழ்வாரைத் தாங்கும் நிலம்போலத் தம்மை
இகழ்வார்ப் பொறுத்தல் தலை.

As earth bears up the men who delve into her breast, To bear with scornful men of virtues is the best.

To bear with those who revile us, just as the earth bears up those who dig it, is the first of virtues.
1

152. பொறுத்தல் இறப்பினை என்றும் அதனை
மறத்தல் அதனினும் நன்று.

Forgiving trespasses is good always ;
Forgetting them hath even higher praise.

Bear with reproach even when you can retaliate ; but to forget it will be still better than that
2

153. இன்மையுள் இன்மை விருந்தொரால் வன்மையுள்

வன்மை மடவார்ப் பொறை.

The sorest poverty is bidding guest unfed depart; The mightiest might to bear with men of foolish heart.

To neglect hospitality is poverty of poverty. To bear with the ignorant is might of might.
3

154. நிறையுடைமை நீங்காமை வேண்டின் பொறையுடைமை

போற்றி ஒழுகப் படும்.

Seek'st thou honour never tarnished to retain; So must thou patience, guarding evermore, maintain.

If you desire that greatness should never leave, you preserve in your conduct the exercise of patience. 4

155. ஒறுத்தாரை ஒன்றாக வையாரே வைப்பர்

பொறுத்தாரைப் பொன்போற் பொதிந்து. Who wreak their wrath as worthless are despised; Who patiently forbear as gold are prized.

(The wise) will not at all esteem the resentful.

They will esteem the patient just as the gold which they lay up with care.
5

156. ஒறுத்தார்க்கு ஒருநாளை இன்பம்
பொறுத்தார்க்குப்
பொன்றுந் துணையும் புகழ்.

Who wreak their wrath have pleasure for a day
Who bear have praise till earth shall pass away.

The pleasure of the resentful continues for a day. The praise of the patient will continue until 'the final destruction of' the world.
6

157. திறனல்ல தற்பிறர் செய்யினும் நோநொந்து
அறனல்ல செய்யாமை நன்று.

Though others work thee ill, thus shalt thou blessing
reap :
Grieve for their sin, thyself from vicious action keep !

Though others inflict injuries on you, yet

compassionating the evil (that will come upon them) it will be well not to do them anything contrary to virtue. 7

158. மிகுதியான் மிக்கவை செய்தாரைத் தாந்தம்
தகுதியான் வென்று விடல்.

With overweening pride when men with injuries assail,
By thine own righteous dealing shalt thou mightily
prevail.

Let a man by patience overcome those who through pride commit excesses.
8

159. துறந்தாரின் தூய்மை உடையர் இறந்தார்வாய்
இன்னாச்சொல் நோற்கிற் பவர்.

They who transgressors' evil words endure
With patience, are as stern ascetics pure.

Those who bear with the uncourteous speech of the insolent are as pure as the ascetics.
9

160. உண்ணாது நோற்பார் பெரியர் பிறர்சொல்லும்
இன்னாச்சொல் நோற்பாரின் பின்.

Though 'great' we deem the men that fast and suffer pain, Who others' bitter words endure,

the foremost place
obtain.

Those who endure abstinence from food are great, next to those who endure the uncourteous speech of others 10

௧௭. அழுக்காறாமை
Ch. 17. Not Envying

161. ஒழுக்காறாக் கொள்க ஒருவன்தன் நெஞ்சத்து
அழுக்காறு இலாத இயல்பு.

As 'strict decorum's' laws, that all men bind, Let each regard unenvying grace of mind.

Let a man esteem that disposition which is free from envy in the same manner as propriety of conduct. 1

162. விழுப்பேற்றின் அஃதொப்பது இல்லையார் மாட்டும்
அழுக்காற்றின் அன்மை பெறின்.

If man can learn to envy none on earth,

'Tis richest gift,—beyond compare its worth.

Amongst all attainable excellences there is none equal to that of being free from envy towards others.
2

163. அறன்ஆக்கம் வேண்டாதான் என்பான் பிறனாக்கம்

பேணாது அழுக்கறுப் பான்.

Nor wealth nor virtue does that man desire 'tis plain, Whom others' wealth delights not, feeling envious pain.

Of him who instead of rejoicing in the wealth of others, envies it, it will be said "he neither wealth."
desires virtue nor
3

164. அழுக்காற்றின் அல்லவை செய்யார் இழுக்காற்றின்

ஏதம் படுபாக்கு அறிந்து.

The wise through envy break not virtue's laws,
Knowing ill-deeds of foul disgrace the cause.

(The wise) knowing the misery that comes from transgres-
sion will not through envy commit unrighteous deeds.

165. அழுக்காறு உடையார்க்கு அதுசாலும் ஒன்னார்
வழுக்கியும் கேடீன் பது.

Envy they have within ! Enough to seal their fate !

Though foemen fail, envy can ruin consummate.

To those who cherish envy that is enough. Though free

from enemies that envy will bring destruction.

5

166. கொடுப்பது அழுக்கறுப்பான் சுற்றம் உடுப்பதூஉம்

உண்பதூஉம் இன்றிக் கெடும்.

Who scans good gifts to others given with envious eye,

His kin, with none to clothe or feed them, surely die.

He who is envious at a gift (made to another) will with

his relations utterly perish destitute of food and raiment. 6

167. அவ்வித்து அழுக்காறு உடையானைச் செய்யவள்

தவ்வையைக் காட்டி விடும்.

From envious man good fortune's goddess turns away,

Grudging him good, and points him out misfortune's prey.

Lakshmi envying (the prosperity) of the envious man will

depart and introduce him to her sister.
7

168. அழுக்காறு எனஒரு பாவி திருச்செற்றுத்
தீயுழி உய்த்து விடும்.

Envy, embodied ill, incomparable bane,

Good fortune slays, and soul consigns to fiery pain.

Envy will destory (a man's) wealth (in this world) and

drive him into the pit of fire (in the world to come). 8

169. அவ்விய நெஞ்சத்தான் ஆக்கமும் செவ்வியான்

கேடும் நினைக்கப் படும்.

To men of envious heart, when comes increase of joy,

Or loss to blameless men, the 'why' will thoughtful

hearts employ.

The wealth of a man of envious mind and the poverty of

the righteous will be pondered.

9

170. அழுக்கற்று அகன்றாரும் இல்லைஅஃது இல்லார்

பெருக்கத்தில் தீர்ந்தாரும் இல்.

No envious men to large and full felicity attain ;

No men from envy free have failed a sure increase to gain.

Never have the envious become great ; never have those who are free from envy been without

கஅ. வெஃகாமை
Ch. 18. Not Coveting

171. நடுவின்றி நன்பொருள் வெஃகின் குடிபொன்றிக்
குற்றமும் ஆங்கே தரும்.

With soul unjust to covet others' well-earned store, Brings ruin to the home, to evil opes the door

If a man departing from equity covet the property (of others), at that very time will his family be destroyed and guilt be incurred.

1

172. படுபயன் வெஃகிப் பழிப்படுவ செய்யார்
நடுவன்மை நாணு பவர்.

Through lust of gain, no deeds that retribution bring, Do they, who shrink with shame from every unjust thing.

Those who blush at the want of equity will not commit disgraceful acts through desire of the profit gained.

that may be
2

173. *சிற்றின்பம் வெஃகி அறனல்ல செய்யாரே*
மற்றின்பம் வேண்டு பவர்.

No deeds of ill, misled by base desire,
Do they, whose souls to other joys aspire.

Those who desire the higher pleasures (of heaven) will not act unjustly through desire of the trifling joy (in this life). 3

174. *இலமென்று வெஃகுதல் செய்யார் புலம்வென்ற*
புன்மையில் காட்சி யவர்.

Men who have conquered sense, with sight from sordid
vision freed,
Desire not others' goods, e'en in the hour of sorest need.

The wise who have conquered their senses and are free from crime, will not covet (the things of others), with the thought "we are destitute." 4

175. அஃகி அகன்ற அறிவென்னும் யார்மாட்டும்
வெஃகி வெறிய செயின்.

What gain, though lore refined of amplest reach he learn, His acts towards all mankind if covetous desire to folly turn?

What is the advantage of extensive and accurate knowledge if a man through covetousness act senselessly towards all? 5

176. அருள்வெஃகி ஆற்றின்கண் நின்றான் பொருள்வெஃகிப்
பொல்லாத சூழக் கெடும்.

Though, grace desiring, he in virtue's way stand strong, He 's lost who wealth desires, and ponders deeds of wrong.

If he, who through desire of the virtue of kindness abides in the domestic state i. e., the path in which it may be obtained, covet (the property of others) and think of evil methods (to obtain it), he will perish. 6

177. வேண்டற்க வெஃகியாம் ஆக்கம் விளைவயின்
மாண்டற் கரிதாம் பயன்.

Seek not increase by greed of gain acquired;
That fruit matured yields never good desired.

Desire not the gain of covetousness. In the enjoyment
of its fruits there is no glory.
7

178. அஃகாமை செல்வத்திற்கு யாதெனின் வெஃகாமை
வேண்டும் பிறன்கைப் பொருள்.

What saves prosperity from swift decline?
Absence of lust to make another's cherished riches thine!

If it is weighed, "what is the indestructibility of wealth,"
it is freedom from covetousness
8

179. அறனறிந்து வெஃகா அறிவுடையார்ச் சேரும்
திறன்அறிந் தாங்கே திரு.

Good fortune draws anigh in helpful time of need,
To him who, schooled in virtue, guards his soul from

greed.

Lakshmi, knowing the manner (in which she may
approach) will immediately come to those wise men who,
knowing that it is virtue, covet not the property of others. 9

180. இறல்ஈனும் எண்ணாது வெஃகின் விறல்ஈனும்
வேண்டாமை என்னுஞ் செருக்கு.

From thoughtless lust of other's goods springs fatal ill;
Greatness of soul that covets not shall triumph still. To covet (the wealth of another) regardless of consequences
will bring destruction. That greatness (of mind) which covets
not will give victory.
10

கக. புறங்கூறாமை
Ch. 19. Not Backbiting

181. அறங்கூறான் அல்ல செயினும் ஒருவன்
புறங்கூறான் என்றல் இனிது.

Though virtuous words his lips speak not, and all his
deeds are ill,
If neighbour he defame not, there 's good within him still.

Though one do not even speak of virtue and live in sin, it will be well if it be said of him "he does not backbite." 1

182. அறனழீஇ அல்லவை செய்தலின் தீதே
புறனழீஇப் பொய்த்து நகை.

Than he who virtue scorns, and evil deeds performs,
more vile
Is he that slanders friend, then meets him with false
smile.

To smile deceitfully (in another's presence) after having reviled him to his destruction (behind his back) is a greater evil than the commission of (every other) sin and the destruction of (every) virtue. 2

183. புறங்கூறிப் பொய்த்துயிர் வாழ்தலின் சாதல்

அறங்கூறும் ஆக்கந் தரும்.

'Tis greater gain of virtuous good for man to die
Than live to slander absent friend, and falsely praise
when nigh.

Death rather than life will confer upon the deceitful
backbiter the profit which (the treatises on) virtue point out. 3

184. கண்ணின்று கண்ணறச் சொல்லினும் சொல்லற்க
முன்இன்று பின்நோக்காச் சொல்.

In presence though unkindly words you speak, say not
In absence words whose ill result exceeds your thought.

Though you speak without kindness before another's face speak not in his absence words which regard not the evil subsequently resulting from it. 4

185. அறஞ்சொல்லும் நெஞ்சத்தான் அன்மை

புறஞ்சொல்லும்
புன்மையாற் காணப் படும்.

'The slanderous meanness that an absent friend defames,
'This man in words owns virtue, not in heart,' proclaims.

The emptiness of that man's mind who (merely) praises virtue will be seen from the meanness of reviling another behind his back . 5

186. பிறன்பழி கூறுவான் தன்பழி யுள்ளும்
திறன்தெரிந்து கூறப் படும்.

Who on his neighbours' sins delights to dwell,
The story of his sins, culled out with care, the world
will tell.

The character of the faults of that man who publishes abroad the faults of others will be sought out and published. 6

187. பகச்சொல்லிக் கேளிர்ப் பிரிப்பர் நகச்சொல்லி
நட்பாடல் தேற்றா தவர்.

With friendly art who know not pleasant words to say,
Speak words that sever hearts, and drive choice

friends

away.

Those who know not to live in friendship with amusing conversation will by back- biting estrange even their relatives. 7

188. துன்னியார் குற்றமும் தூற்றும் மரபினர்
என்னைகொல் ஏதிலார் மாட்டு.

Whose nature bids them faults of closest friends proclaim, What mercy will they show to other men's good name?

What will those not do to strangers whose nature leads them to publish abroad the faults of their intimate friends? 8

189. அறன்நோக்கி ஆற்றுங்கொல் வையம் புறன்நோக்கிப்
புன்சொல் உரைப்பான் பொறை.

'Tis charity, I ween, that makes the earth sustain their

load
Who, neighbours' absence watching, tales of abroad.
slander tell

The world through charity supports the weight of those
who reproach others observing their absence.
9

*190. ஏதிலார் குற்றம்போல் தங்குற்றங் காண்கிற்பின்
தீதுண்டோ மன்னும் உயிர்க்கு.*

If each his own, as neighbours' faults would scan,
Could any evil hap to living man?

If they observed their own faults as they observe the
faults of others, would any evil happen to men?
10

உ௦. பயனில சொல்லாமை Ch. 20. The Not Speaking Profitless Words

*191. பல்லார் முனியப் பயனில சொல்லுவான்
எல்லாரும் எள்ளப் படும்.*

Words without sense, while chafe the wise, Who

babbles, him will all despise.

He who to the disgust of many speaks useless things will be despised by all.
1

192. பயனில பல்லார்முன் சொல்லல் நயனில
நட்டார்கண் செய்தலின் தீது.

Words without sense, where many wise men hear, to pour Than deeds to friends ungracious done offendeth more.

To speak useless things in the presence of many is a greater evil than to do unkind things towards friends.
2

193. நயனிலன் என்பது சொல்லும் பயனில
பாரித் துரைக்கும் உரை.

Diffusive speech of useless words proclaims
A man who never righteous wisdom gains.

That conversation in which a man utters forth useless things will say of him "he is without virtue."

3

194. நயன்சாரா நன்மையின் நீக்கும் பயன்சாராப்
பண்பில்சொல் பல்லா ரகத்து.

Unmeaning, worthless words, said to the multitude, To none delight afford, and sever men from good.

The words devoid of profit or pleasure which a man speaks will, being inconsistent with goodness.

virtue, remove him from

4

195. சீர்மை சிறப்பொடு நீங்கும் பயனில
நீர்மை யுடையார் சொலின்.

Gone are both fame and boasted excellence,
When men of worth speak of words devoid of sense.

If the good speak vain words their eminence and

excellence will leave them.

5

196. பயனில்சொல் பாராட்டு வானை மகனெனல்
மக்கட் பதடி எனல்.

Who makes display of idle words' inanity,
Call him not man,—chaff of humanity !

Call not him a man who parades forth his empty words. Call him the chaff of men.

6

197. நயனில சொல்லினுஞ் சொல்லுக சான்றோர்
பயனில சொல்லாமை நன்று.

Let those who list speak things that no delight afford, 'Tis good for men of worth to speak no idle word.

Let the wise if they will, speak things without excellence; it will be well for them not to speak useless things. 7

198. அரும்பயன் ஆயும் அறிவினர் சொல்லார்
பெரும்பயன் இல்லாத சொல்.

The wise, who weigh the worth of every utterance, Speak none but words of deep significance.

The wise who seek after rare pleasures will not speak words that have not much weight in them.

8

199. பொருள்தீர்ந்த பொச்சாந்துஞ் சொல்லார்
மருள்தீர்ந்த
மாசறு காட்சி யவர்.

The men of vision pure, from wildering folly free, Not e'en in thoughtless hour, speak words of vanity.

Those wise men who are without faults and are freed from ignorance will not even forgetfully speak things that profit not.

9

200. சொல்லுக சொல்லிற் பயனுடைய சொல்லற்க
சொல்லிற் பயனிலாச் சொல்.

If speak you will, speak words that fruit afford, If speak you will, speak never fruitless word.

Speak what is useful, and speak not useless words.

10

உக. தீவினையச்சம்
Ch. 21. Dread of Evil Deeds

201. தீவினையார் அஞ்சார் விழுமியார் அஞ்சுவர்

தீவினை என்னும் செருக்கு.

With sinful act men cease to feel the dread of ill within; The excellent will dread the wanton pride of cherished sin.

Those who have experience of evil deeds will not fear, but the excellent will fear the pride of sin.
1

202. தீயவை தீய பயத்தலால் தீயவை
தீயினும் அஞ்சப் படும்.

Since evils new from evils ever grow,
Evil than fire works out more dreaded woe.

Because evil produces evil, therefore should evil be feared more than fire.
2

203. அறிவினுள் எல்லாந் தலையென்ப தீய
செறுவார்க்குஞ் செய்யா விடல்.

Even to those that hate make no return of ill; So shalt thou wisdom's highest law, 'tis said, fulfil.

To do no evil even to enemies will be called the chief of all virtues.
3

204. மறந்தும் பிறன்கேடு சூழற்க சூழின்
அறஞ்சூழும் சூழ்ந்தவன் கேடு.

Though good thy soul forget, plot not thy

neighbour's fall,
Thy plans shall 'virtue's Power' by ruin to thyself
forestall.

Even through forgetfulness meditate not the ruin of another. Virtue will meditate the ruin of him who thus meditates.
4

205. *இலன்என்று தீயவை செய்யற்க செய்யின்*
இலனாகும் மற்றும் பெயர்த்து.

Make not thy poverty a plea for ill;
Thy evil deeds will make thee poorer still.

Commit not evil, saying, "I am poor": if you do, you will become poorer still.
5

206. *தீப்பால தான்பிறர்கண் செய்யற்க நோய்ப்பால*
தன்னை அடல்வேண்டா தான்.

What ranks as evil spare to do, if thou would'st shun Affliction sore through ill to thee by others

done.

Let him not do evil to others who desires not that sorrows should pursue him.

6

207. எனைப்பகை உற்ருரும் உய்வர் வினைப்பகை
வீயாது பின்சென்று அடும்.

From every enmity incurred there is to 'scape a way; The wrath of evil deeds will dog men's steps, and slay.

However great be the enmity men have incurred they may still live. The enmity of sin will incessantly pursue and kill.

7

208. தீயவை செய்தார் கெடுதல் நிழல்தன்னை
வீயாது அடிஉறைந் தற்று.

Man's shadow dogs his steps where'er he wends; Destruction thus on sinful deeds attends.

Destruction will dwell at the heels of those who commit evil even as their shadow that leaves them not.

8

*209. தன்னைத்தான் காதல னாயின் எனைத்தொன்றும்
துன்னற்க தீவினைப் பால்.*

Beware, if to thyself thyself is dear,
Lest thou to aught that ranks as ill draw near!

If a man love himself, let him not commit any sin however small.
9

*210. அருங்கேடன் என்பது அறிக மருங்கோடித்
தீவினை செய்யான் எனின்.*

The man, to devious way of sin that never turned aside, From ruin rests secure, whatever ills betide.

Know ye that he is freed from destruction who commits no evil, going to neither side of the right path.
10

உஉ. ஒப்புரவறிதல்
Ch. 22. The Knowledge of what is Befitting a Man's Position

*211. கைம்மாறு வேண்டா கடப்பாடு மாரிமாட்டு
என்ஆற்றுங் கொல்லோ உலகு.*

Duty demands no recompense ; to clouds of heaven, By men on earth, what answering gift is

given?

Benevolence seeks not a return. What does the world give back to the clouds?

1

212. தாளாற்றித் தந்த பொருளெல்லாம் தக்கார்க்கு
வேளாண்மை செய்தற் பொருட்டு.

The worthy say, when wealth rewards their hours,
toil-spent For uses of beneficence alone 'tis ours.

All the wealth acquired with perseverance by the worthy is for the exercise of benevolence.
2

213. புத்தே ளுலகத்தும் ஈண்டும் பெறலரிதே
ஒப்புரவின் நல்ல பிற.

To 'due beneficence' no equal good we know, Amid the happy gods, or in this world below.

It is difficult to obtain another good equal to benevolence either in this world or in that of the gods.
3

214. *ஒத்த தறிவான் உயிர்வாழ்வான் மற்றையான்*
செத்தாருள் வைக்கப் படும்.

Who knows what 's human life's befitting grace,
He lives; the rest 'mongst dead men have their place.

He truly lives who knows (and discharges) the proper duties (of benevolence). He who knows them not will be reckoned among the dead.

4

215. *ஊருணி நீர்நிறைந் தற்றே உலகவாம்*
பேரறி வாளன் திரு.

The wealth of men who love the 'fitting way,' the truly wise,
Is as when water fills the lake that village needs supplies.

The wealth of that man of eminent knowledge who desires to exercise the benevolence approved of by the world, is like the full waters of a city-tank.

5

216. *பயன்மரம் உள்ளூர்ப் பழுத்தற்றால் செல்வம்*
நயனுடை யான்கண் படின்.

A tree that fruits in th' hamlet's central mart, Is wealth that falls to men of liberal heart.

The wealth of a man (possessed of the virtue) of benevo- lence is like the ripening of a fruitful tree in the midst of a town.

6

217. மருந்தாகித் தப்பா மரத்தற்றால் செல்வம்
பெருந்தகை யான்கண் படின்.

Unfailing tree that healing balm distils from every part, Is ample wealth that falls to him of large and noble heart.

If wealth be in the possession of a man who has the great excellence (of benevolence), it is like a tree which as a medicine is an infallible cure for disease.

7

218. இடனில் பருவத்தும் ஒப்புரவிற்கு ஒல்கார்
கடனறி காட்சி யவர்.

E'en when resources fail, they weary not of 'kindness

due,'—
They to whom Duty's self appears in vision true.

The wise who know what is duty will not scant their benevolence even when they are without wealth. 8

219. நயனுடையான் நல்கூர்ந்தா னாதல் செயும்நீர
செய்யாது அமைகலா வாறு.

The kindly-hearted man is poor in this alone,
When power of doing deeds of goodness he finds none.

The poverty of a benevolent man, is nothing but his inability to exercise the same. 9

220. ஒப்புரவி னால்வரும் கேடெனின் அஃதொருவன்
விற்றுக்கோள் தக்க துடைத்து.

Though by 'beneficence,' the loss of all should come,
'Twere meet man sold himself, and bought it with the sum.

If it be said that loss will result from benevolence, such loss is worth being procured even by the sale of one's self. 10

௨௩. ஈகை

Ch. 23. Giving

221. வறியார்க்கொன்று ஈவதே ஈகைமற் றெல்லாம்
குறியெதிர்ப்பை நீர துடைத்து.

Call that a gift to needy men thou dost dispense,
All else is void of good, seeking for recompense.

To give to the destitute is true charity. All other gifts have the nature of (what is done for) a measured return. 1

222. நல்லாறு எனினும் கொளல்தீது மேலுலகம்
இல்லெனினும் ஈதலே நன்று.

Though men declare it heavenward path, yet to
is ill;
receive Though upper heaven were not, to give is
virtue still.

To beg is evil, even though it were said that it

is a good path (to heaven). To give is good, even though it were said that those who do so cannot obtain heaven. 2

223. இலனென்னும் எவ்வம் உரையாமை ஈதல்
குலனுடையான் கண்ணே உள.

'I 've nought' is ne'er the high-born man's reply;
He gives to those who raise themselves that cry.

(Even in a low state) not to adopt the mean expedient of saying "I have nothing," but to give, is the characteristic of the man of noble birth.
3

224. இன்னாது இரக்கப் படுதல் இரந்தவர்
இன்முகங் காணும் அளவு.

The suppliants' cry for aid yields scant delight,
Until you see his face with grateful gladness bright.

To see men begging from us is disagreeable, until we see their pleasant countenance.
4

225. ஆற்றுவார் ஆற்றல் பசிஆற்றல் அப்பசியை

மாற்றுவார் ஆற்றலின் பின்.

'Mid devotees they 're great who hunger's pangs sustain, Who hunger's pangs relieve a higher merit gain.

The power of those who perform penance is the power of enduring hunger. It is inferior to the power of those who remove the hunger (of others). 5

226. அற்றார் அழிபசி தீர்த்தல் அஃதொருவன்
பெற்றான் பொருள்வைப் புழி.

Let man relieve the wasting hunger men endure; For treasure gained thus finds he treasure-house secure.

The removal of the killing hunger of the poor is the place for one to lay up his wealth.
6

227. பாத்தூண் மரீஇ யவனைப் பசிஎன்னும்
தீப்பிணி தீண்டல் அரிது.

Whose soul delights with hungry men to share his meal. The hand of hunger's sickness sore shall never feel.

The fiery disease of hunger shall never touch him who habitually distributes his food to others.

7

228. ஈத்துவக்கும் இன்பம் அறியார்கொல் தாமுடைமை
வைத்திழக்கும் வன்க ணவர்.

Delight of glad'ning human hearts with gifts do know,
they not Men of unpitying eye, who hoard their wealth, and
lose it so?

Do the hard-eyed who lay up and lose their possessions not know the happiness which springs from the pleasure of giving?

8

229. இரத்தலின் இன்னாது மன்ற நிரப்பிய
தாமே தமியர் உணல்.

They keep their garners full, for self alone the board
they spread;—
'Tis greater pain, be sure, than begging daily bread!

Solitary and unshared eating for the sake of filling up one's own riches is certainly much more unpleasant than begging. 9

230. சாதலின் இன்னாத தில்லை இனிததூஉம்
ஈதல் இயையாக் கடை.

'Tis bitter pain to die! 'Tis worse to live
For him who nothing finds to give!

Nothing is more unpleasant than death: yet even that is pleasant where charity cannot be exercised. 10

உ௪. புகழ்

Ch. 24. Renown

231. ஈதல் இசைபட வாழ்தல் அதுவல்லது
ஊதியம் இல்லை உயிர்க்கு.

See that thy life the praise of generous gifts obtain; Save this for living man exists no real gain.

Give to the poor and live with praise. There is

no greater
profit to man than that.
1
232. உரைப்பார் உரைப்பவை எல்லாம்
இரப்பார்க்கொன்று
ஈவார்மேல் நிற்கும் புகழ்.

The speech of all that speak agrees to crown The men that give to those that ask, with fair renown.

Whatsoever is spoken in the world will abide as praise
upon that man who gives alms to the poor.
2

233. ஒன்றா உலகத்து உயர்ந்த புகழல்லால்
பொன்றாது நிற்பதொன் றில்.

Save praise alone that soars on high,
Nought lives on earth that shall not die.

There is nothing that stands forth in the world imperi- shable, except fame, exalted in solitary greatness.
3

234. நிலவரை நீள்புகழ் ஆற்றின் புலவரைப்
போற்றாது புத்தேள் உலகு.

If men do virtuous deeds by world-wide ample glory
crowned,
The heavens will cease to laud the sage for

renowned.
other gifts

If one has acquired extensive fame within the limits of this earth, the world of the Gods will no longer praise those sages who have attained that world. 4

235. நத்தம்போல் கேடும் உளதாகுஞ் சாக்காடும்
வித்தகர்க் கல்லால் அரிது.

Loss that is gain, and death of life 's true bliss fulfilled, Are fruits which only wisdom rare can yield.

Prosperity to the body of fame, resulting in poverty to the body of flesh and the stability to the former arising from the death of the latter, are achievable only by the wise. 5

236. தோன்றின் புகழொடு தோன்றுக அஃதிலார்
தோன்றலின் தோன்றாமை நன்று.

If, man you walk the stage, appear adorned with glory's

grace ;
Save glorious you can shine, 'twere better hide your face.

If you are born (in this world), be born with qualities conducive to fame. For those who are destitute of them it will be better not to be born.
6

237. புகழ்பட வாழாதார் தந்நோவார் தம்மை
இகழ்வாரை நோவது எவன்.

If you your days will spend devoid of goodly fame, When men despise, why blame them? You 've yourself
to blame.

Why do those who cannot live with praise, grieve those
who despise them, instead of grieving themselves for their own
inability.
7

238. வசையென்ப வையத்தார்க் கெல்லாம் இசையென்னும்
எச்சம் பெறாஅ விடின்.

Fame is virtue's child, they say ; if, then,

You childless live, you live the scorn of men.

Not to beget fame will be esteemed a disgrace by the wise
in this world.
8

239. வசையிலா வண்பயன் குன்றும் இசையிலா
யாக்கை பொறுத்த நிலம்.

The blameless fruits of fields' increase will dwindle down,
If earth the burthen bear of men without renown.

The ground which supports a body without fame will
diminish in its rich produce.
9

240. வசைஒழிய வாழ்வாரே வாழ்வார்
இசையொழிய
வாழ்வாரே வாழா தவர்.

Who live without reproach, them living men we deem;

Who live without renown, live not, though living men
they seem.

Those live who live without disgrace. Those who live without fame live not.

10

இல்லறவியல் முற்றும்

End of the section on 'Domestic Virtue.

3. துறவறவியல் — ASCETIC VIRTUE

உ௫. அருளுடைமை

Ch. 25. The Possession of Benevolence

241. அருட்செல்வம் செல்வத்துள் செல்வம் பொருட்செல்வம்
பூரியார் கண்ணும் உள.

Wealth 'mid wealth is wealth of 'kindliness';
Wealth of goods the vilest too possess.

The wealth of kindness is wealth of wealth,

inasmuch as the wealth of property is possessed by the basest of men. 1

242. நல்லாற்றால் நாடி அருளாள்க பல்லாற்றால்
தேரினும் அஃதே துணை.

The law of 'grace' fulfil, by methods good due trial made, Though many systems you explore, this is your only aid.

(Stand) in the good path, consider, and be kind. Even considering according to the conflicting tenets of the different sects, kindness will be your best aid, (in the acquisition of heavenly bliss). 2

243. அருள்சேர்ந்த நெஞ்சினார்க் கில்லை இருள்சேர்ந்த
இன்னா உலகம் புகல்.

They in whose breast a 'gracious kindliness' resides,

See not the gruesome world, where darkness drear abides.

They will never enter the world of darkness and

wretchedness whose minds are the abode of kindness. 3

244. மன்னுயிர் ஓம்பி அருளாள்வாற்கு இல்லென்ப
தன்னுயிர் அஞ்சும் வினை.

Who for undying souls of men provides with gracious zeal, In his own soul the dreaded guilt of sin shall never feel.

(The wise) say that the evils, which his soul would dread, will never come upon the man who exercises kindness and protects the life (of other creatures). 4

245. அல்லல் அருளாள்வார்க்கு இல்லை வளிவழங்கும்
மல்லல்மா ஞாலம் கரி.

The teeming earth's vast realm, round which the wild

winds blow,

Is witness, men of 'grace' no woeful want shall know.

This great rich earth over which the wind blows, is a

witness that sorrow never comes upon the kind-hearted. 5

246. பொருள்நீங்கிப் பொச்சாந்தார் என்பர் அருள்நீங்கி
அல்லவை செய்தொழுகு வார்.

Gain of true wealth oblivious they eschew,
Who 'grace' forsake, and graceless actions do.

(The wise) say that those who neglect kindness and practise cruelties, neglected virtue (in their former birth), and forgot (the sorrows which they must suffer). 6

247. அருளில்லார்க்கு அவ்வுலகம் இல்லை பொருளில்லார்க்கு
இவ்வுலகம் இல்லாகி யாங்கு.

As to impoverished men this present world is not ;
The 'graceless' in yon world have neither part nor lot.

As this world is not for those who are without wealth, so that world is not for those who are without kindness. 7

248. பொருளற்றார் பூப்பர் ஒருகால் அருளற்றார்
அற்றார்மற் றாதல் அரிது.

Who lose the flower of wealth, when seasons change,
again may bloom;
Who lose 'benevolence,' lose all; nothing can change
their doom.

Those who are without wealth may, at some future time, become prosperous; those who are destitute of kindness are utterly destitute; for them there is no change. 8

249. தெருளாதான் மெய்ப்பொருள் கண்டற்றால் தேரின்
அருளாதான் செய்யும் அறம்.

When souls unwise true wisdom's mystic vision see, The 'graceless' man may work true works of charity.

If you consider, the virtue of him who is without kindness is like the perception of the true being by him who is without wisdom. 9

250. வலியார்முன் தன்னை நினைக்கதான் தன்னின்
மெலியார்மேல் செல்லும் இடத்து.

When weaker men you front with threat'ning brow,
Think how you felt in presence of some stronger foe.

When a man is about to rush upon those who are weaker than himself, let him remember how he has stood (trembling) before those who are stronger than himself. 10

உ௬. புலால் மறுத்தல்

Ch. 26. The Renunciation of Flesh

251. தன்ஊன் பெருக்கற்குத் தான்பிறிது ஊனுண்பான்
எங்ஙனம் ஆளும் அருள்.

How can the wont of 'kindly grace' to him be known, Who other creatures' flesh consumes to feed his own?

How can he be possessed of kindness, who to

increase his own flesh, eats the flesh of other creatures. 1

252. பொருளாட்சி போற்றாதார்க்கு இல்லை அருளாட்சி
ஆங்கில்லை ஊன்தின் பவர்க்கு.

No use of wealth have they who guard not their estateNo use of grace have they with flesh who hunger sate.

As those possess no property who do not take care of it, so those possess no kindness who feed on flesh. 2

253. படைகொண்டார் நெஞ்சம்போல் நன்றாக்காது ஒன்றன்
உடல்சுவை உண்டார் மனம்.

Like heart of them that murderous weapons bear, his
mind
Who eats of savoury meat, no joy in good can find.

Like the (murderous) mind of him who carries a

weapon (in his hand), the mind of him who feasts with pleasure on the body of another (creature), has no regard for goodness. 3

254. அருளல்லது யாதெனில் கொல்லாமை கோறல்
பொருளல்லது அவ்வூன் தினல்.

'What's grace, or lack of grace'? 'To kill' is this, that 'not to kill';
To eat dead flesh can never worthy end fulfil.

If it be asked what is kindness and what its opposite, the answer would be preservation and destruction of life; and therefore it is not right to feed on the flesh (obtained by taking away life). 4

255. உண்ணாமை உள்ளது உயிர்நிலை ஊனுண்ண
அண்ணாத்தல் செய்யாது அளறு.

If flesh you eat not, life's abodes unharmed remain; Who eats, hell swallows him, and renders not again.

Not to eat flesh contributes to the continuance of life; therefore if a man eat flesh, hell will not open

its mouth (to let him escape out, after he has once fallen in). 5

256. தினற்பொருட்டால் கொல்லாது உலகெனின் யாரும்
விலைப்பொருட்டால் ஊன்தருவார் இல்.

'We eat the slain,' you say, 'by us no living creatures
die';
Who'd kill and sell, I pray, if none came there the flesh
to buy?

If the world does not destroy life for the purpose of eating, then no one would sell flesh for the sake of money. 6

257. உண்ணாமை வேண்டும் புலாஅல் பிறிதொன்றன்
புண்ணது உணர்வார்ப் பெறின்.

With other beings' ulcerous wounds their hunger they

appease;
If this they felt, desire to eat must surely cease.

If men should come to know that flesh is nothing but the unclean ulcer of a body, let them abstain from eating it. 7

258. செயிரின் தலைப்பிரிந்த காட்சியார் உண்ணார்
உயிரின் தலைப்பிரிந்த ஊன்.

Whose souls the vision pure and passionless perceive,
Eat not the bodies men of life bereave.

The wise, who have freed themselves from mental delusion, will not eat the flesh which has been severed from an animal. 8

259. அவிசொரிந் தாயிரம் வேட்டலின் ஒன்றன்
உயிர்செகுத் துண்ணாமை நன்று.

Than thousand rich oblations, with libations rare,
Better the flesh of slaughtered beings not to share.

Not to kill and eat (the flesh of) an animal, is better than the pouring forth of ghee etc., in a thousand sacrifices. 9

260. கொல்லான் புலாலை மறுத்தானைக் கைகூப்பி
எல்லா உயிரும் தொழும்.

Who slays nought,—flesh rejects,—his feet before
All living things with clasped hands adore.

All creatures will join their hands together, and worship him who has never taken away life, nor eaten flesh. 10

உ௭. தவம்

Ch. 27. Penance

261. உற்றநோய் நோன்றல் உயிர்க்குறுகண் செய்யாமை
அற்றே தவத்திற் குரு.

To bear due penitential pains, while no offence He
causes others, is the type of 'penitence.'

The nature of religious discipline consists, in the endurance (by the ascetic) of the sufferings which it brings on himself, and in abstaining from giving pain to others. 1

262. தவமும் தவமுடையார்க்கு ஆகும் அவம்அதனை

அஃதிலார் மேற்கொள் வது.

To 'penitents' sincere avails their 'penitence';
Where that is not, 'tis but a vain pretence.

Austerities can only be borne, and their benefits enjoyed, by those who have practised them (in a former birth); it will be useless for those who have not done so, to attempt to practise them (now). 2

263. துறந்தார்க்குத் துப்புரவு வேண்டி மறந்தார்கொல்
மற்றை யவர்கள் தவம்.

Have other men forgotten 'penitence,' who strive
To earn for penitents the things by which they live?

Is it to provide food etc., for the ascetics who have abandoned (the desire of earthly possessions) that other persons have forgotten (to practise) austerity? 3

264. ஒன்னார்த் தெறலும் உவந்தாரை ஆக்கலும்
எண்ணின் தவத்தான் வரும்.

Destruction to his foes, to friends increase of joy,

The 'penitent' can cause, if this his thoughts employ.

If (the ascetic) desire the destruction of his enemies, or

the aggrandizement of his friends, it will be effected by (the

power of) his austerities.

4

265. வேண்டிய வேண்டியாங் கெய்தலால் செய்தவம்

ஈண்டு முயலப் படும்.

That what they wish may, as they wish, be won,

By men on earth are works of painful 'penance' done.

Religious discipline is practised in this world, because it

secures the attainment of whatever one may wish to enjoy

(in the world to come).
5

266. தவஞ்செய்வார் தங்கருமஞ் செய்வார்மற் றல்லார்

அவஞ்செய்வார் ஆசையுட் பட்டு.

Who works of 'penance' do, their end attain,

Others, in passion's net ensnared, toil but in vain.

Those discharge their duty who perform austerities ; all others accomplish their own destruction, through the entanglement of the desire (of riches and sensual pleasure). 6

267. சுடச்சுடரும் பொன்போல் ஒளி விடும் துன்பஞ்

சுடச்சுட நோற்கிற் பவர்க்கு.

The hotter glows the fining fire, the gold the brighter shines ;

The pain of penitence, like fire, the soul of man refines.

Just as gold is purified as heated in the fire, will those shine, who have endured the burning of pain

(in frequent
austerities) .

7

268. தன்னுயிர் தான்அறப் பெற்றானை ஏனைய
மன்னுயி ரெல்லாம் தொழும்.

Who gains himself in utter self-control,
Him worships every other living soul.

All other creatures will worship him who has attained the control of his own soul.

8

269. கூற்றம் குதித்தலும் கைகூடும் நோற்றலின்
ஆற்றல் தலைப்பட் டவர்க்கு.

E'en over death the victory he may gain,
If power by penance won his soul obtain.

Those who have attained the power which religious discipline confers, will be able also to pass the limit of Yama, (the God of death).

9

270. இலர்பல ராகிய காரணம் நோற்பார்

சிலர்பலர் நோலா தவர்.

The many all things lack! The cause is plain ; The 'penitents' are few. The many shun such pain.

Because there are few who practise austerity and many who do not, there are many destitute and few rich in this world. 10

உஅ. கூடா ஒழுக்கம்
Ch. 28. Inconsistent Conduct

271. வஞ்ச மனத்தான் படிற்றொழுக்கம் பூதங்கள்
ஐந்தும் அகத்தே நகும்.

Who with deceitful mind in false way walks of covert sin, The five-fold elements his frame compose, deride within.

The five elements (of his body) will laugh within him, at the feigned conduct of the deceitful minded man. 1

272. *வானுயர் தோற்றம் எவன்செய்யும் தன்னெஞ்சம்*
தான்அறி குற்றப் படின்.

What gain, though virtue's semblance high as his fame exalt,
heaven If heart dies down through sense of self-detected fault?

What avails an appearance (of sanctity) high as heaven, if his mind suffers (the indulgence) of conscious sin. 2

273. *வலியில் நிலைமையான் வல்லுருவம் பெற்றம்*
புலியின்தோல் போர்த்துமேய்ந் தற்று.

As if a steer should graze wrapped round with skin,
tiger's Is show of virtuous might when weakness lurks within.

The assumed appearance of power, by a man who has no power (to restrain his senses and perform austerity), is like a cow feeding on grass covered with a tiger's skin. 3

274. *தவமறைந்து அல்லவை செய்தல் புதல்மறைந்து*
வேட்டுவன் புள்சிமிழ்த் தற்று.

'Tis as a fowler, silly birds to snare, in thicket lurks,

When, clad in stern ascetic garb, one secret evil works.

He who hides himself under the mask of an ascetic and commits sins, is like a sportsman who conceals himself in the thicket to catch birds. 4

275. பற்றற்றேம் என்பார் படிற்றொழுக்கம்
எற்றெற்றென்று
ஏதம் பலவுந் தரும்.

'Our souls are free,' who say, yet practise evil secretly,
'What folly have we wrought!' by many shames o'er-
whelmed, shall cry.

The false conduct of those who say they have renounced all desire will one day bring them sorrows that will make them cry out, " Oh ! what have we done, what have we done." 5

276. நெஞ்சில் துறவார் துறந்தார்போல் வஞ்சித்து

வாழ்வாரின் வன்கணார் இல்.

In mind renouncing nought, in speech renouncing every tie,
Who guileful live,—no men are found than these of 'harder eye.'

Amongst living men there are none so hard-hearted as those, who without forsaking (desire) in their heart, falsely take the appearance of those who have forsaken (it). 6

277. புறங்குன்றி கண்டனைய ரேனும் அகங்குன்றி
மூக்கிற் கரியார் உடைத்து.

Outward, they shine as 'kunri' berry's scarlet bright;
Inward, like tip of 'kunri' bead, as black as night.

(The world) contains persons whose outside appears (as fair) as the (red) berry of the Abrus, but whose inside is as black as the nose of that berry. 7

278. மனத்தது மாசாக மாண்டார்நீ ராடி
மறைந்தொழுகு மாந்தர் பலர்.

Many wash in hallowed waters, living lives of

shame;
hidden Foul in heart, yet high upraised of men in virtuous fame.

There are many men of masked conduct, who perform their ablutions, and (make a show) of greatness, while their mind is defiled (with guilt). 8

*279. கணைகொடிது யாழ்கோடு செவ்விதுஆங் கன்ன
வினைபடு பாலால் கொளல்.*

Cruel is the arrow straight, the crooked lute is sweet,
Judge by their deeds the many forms of men you meet.

As, in its use, the arrow is crooked, and the curved lute is straight, so by their deeds, (and not by their appearance) let (the uprightness or crookedness of) men be estimated. 9

*280. மழித்தலும் நீட்டலும் வேண்டா உலகம்
பழித்தது ஒழித்து விடின்.*

What 's the worth of shaven head or tresses long,
If you shun what all the world condemns as wrong?

There is no need of a shaven crown, nor of tangled hair,
if a man abstain from those deeds which the wise have condemned. 10

௨௯. கள்ளாமை

Ch. 29. The Absence of Fraud

281. எள்ளாமை வேண்டுவான் என்பான் எனைத்தொன்றும்
கள்ளாமை காக்கதன் நெஞ்சு.

Who seeks heaven's joys, from impious levity secure, Let him from every fraud preserve his spirit pure.

Let him, who desires not to be despised, keep his mind from (the desire of) defrauding another of the smallest thing. 1

282. உள்ளத்தால் உள்ளலும் தீதே பிறன்பொருளைக்
கள்ளத்தால் கள்வேம் எனல்.

'Tis sin if in the mind man but the thought conceive: 'By fraud I will my neighbour of his wealth bereave.'

Even the thought (cf sin) is sin; think not then of craftily stealing the property of another.

2

283. களவினால் ஆகிய ஆக்கம் அளவிறந்து
ஆவது போலக் கெடும்.

The gain that comes by fraud, although it seem to grow With limitless increase, to ruin swift shall go.

The property, which is acquired by fraud, will entirely perish, even while it seems to increase.

3

284. களவின்கண் கன்றிய காதல் விளைவின்கண்
வீயா விழுமம் தரும்.

The lust inveterate of fraudful gain,
Yields as its fruit undying pain.

The eager desire of defrauding others will, when it brings forth its fruit, produce undying sorrow.

4

285. அருள்கருதி அன்புடைய ராதல் பொருள்கருதிப்
பொச்சாப்புப் பார்ப்பார்கண் இல்.

'Grace' is not in their thoughts, nor know they kind
affection's power,
Who neighbour's goods desire, and watch for his unguar-
ded hour.

The study of kindness, and the exercise of benevolence is not with those who watch for another's forgetfulness, through desire of his property.
5

*286. அளவின்கண் நின்றொழுகல் ஆற்றார் களவின்கண்
கன்றிய காத லவர்.*

They cannot walk restrained in wisdom's measured
bound,
In whom inveterate lust of fraudful gain is found.

They cannot walk steadfastly, according to rule, who eagerly desire to defraud others.
6

287. களவென்னும் காரறி வாண்மை அளவென்னும்

ஆற்றல் புரிந்தார்கண் இல்.

Practice of fraud's dark cunning arts they shun,
Who long for power by 'measured wisdom' won.

That black-knowledge which is called fraud, is not in those who desire that greatness which is called rectitude. 7

288. அளவறிந்தார் நெஞ்சத் தறம்போல நிற்கும்
களவறிந்தார் நெஞ்சில் கரவு.

As virtue dwells in heart that 'measured wisdom' gains ; Deceit in hearts of fraudful men established reigns.

Deceit dwells in the mind of those who are conversant with fraud, even as virtue in the minds of those who are conversant with rectitude.
8

289. அளவல்ல செய்தாங்கே வீவர் களவல்ல
மற்றைய தேற்றா தவர்.

Who have no lore save that which fraudful arts supply, Acts of unmeasured vice committing straightway die.

Those, who are acquainted with nothing but fraud, will

perish in the very commission of transgression.

9

290. கள்வார்க்குத் தள்ளும் உயிர்நிலை கள்ளார்க்குத்
தள்ளாது புத்தே ளுலகு.

The fraudful forfeit life and being here below;
Who fraud eschew the bliss of heavenly beings know.

Even their body will fail the fraudulent; but even the world of the gods will not fail those who are free from fraud.

௩௦. வாய்மை
Ch. 30. Veracity

291. வாய்மை எனப்படுவது யாதெனின் யாதொன்றும்
தீமை இலாத சொலல்.

You ask, in lips of men what 'truth' may be:
'Tis speech from every taint of evil free.

Truth is the speaking of such words as are free

from the
least degree of evil (to others).
1

292. பொய்ம்மையும் வாய்மை யிடத்த புரைதீர்ந்த
நன்மை பயக்கும் எனின்.

Falsehood may take the place of truthful word,
If blessing, free from fault, it can afford.

Even falsehood has the nature of truth, if it confer a
benefit that is free from fault.

2 · *293.* தன்னெஞ் சறிவது பொய்யற்க பொய்த்தபின்
தன்னெஞ்சே தன்னைச் சுடும்.

Speak not a word which false thy own heart knows,
Self-kindled fire within the false one's spirit glows.

Let not a man knowingly tell a lie; for after he has told
the lie, his mind will burn him (with the memory of his guilt).

294. உள்ளத்தால் பொய்யா தொழுகின் உலகத்தார்
உள்ளத்து ளெல்லாம் உளன்.

True to his inmost soul who lives,—enshrined He
lives in souls of all mankind.

He who, in his conduct, preserves a mind free from deceit, will dwell in the minds of all men.
4

295. மனத்தொடு வாய்மை மொழியின் தவத்தொடு
தானஞ்செய் வாரின் தலை.

Greater is he who speaks the truth with full consenting mind,
Than men whose lives have penitence and charity combined.

He, who speaks truth with all his heart, is superior to those who make gifts and practise austerities.
5

296. பொய்யாமை அன்ன புகழில்லை எய்யாமை
எல்லா அறமும் தரும்.

No praise like that of words from falsehood free;
This every virtue yields spontaneously.

There is no praise like the praise of never

uttering a falsehood: without causing any suffering, it will lead to every virtue.
6

297. பொய்யாமை பொய்யாமை ஆற்றின் அறம்பிற
செய்யாமை செய்யாமை நன்று.

If all your life be utter truth, the truth alone, 'Tis well, though other virtuous acts be left undone.

If a man has the power to abstain from falsehood, it will be well with him, even though he practise no other virtue. 7

298. புறந்தூய்மை நீரான் அமையும் அகந்தூய்மை
வாய்மையால் காணப் படும்.

Outward purity the water will bestow;
Inward purity from truth alone will flow.

Purity of body is produced by water and purity of mind by truthfulness.
8

299. எல்லா விளக்கும் விளக்கல்ல சான்றோர்க்குப்
பொய்யா விளக்கே விளக்கு.

Every lamp is not a lamp in wise men's sight;

That's the lamp with truth's pure radiance bright.

All lamps of nature are not lamps; the lamp of truth is the lamp of the wise.
9

300. யாமெய்யாக் கண்டவற்றுள் இல்லை எனைத்தொன்றும்
வாய்மையின் நல்ல பிற.

Of all good things we've scanned with studious care, There's nought that can with truthfulness compare.

Amidst all that we have seen (described) as real (excellence), there is nothing so good as truthfulness. 10

௩௧. வெகுளாமை
Ch. 31. The not being Angry

301. செல்லிடத்துக் காப்பான் சினங்காப்பான் அல்லிடத்துக்
காக்கினென் காவாக்கால் என்.

Where thou hast power thy angry will to work, thy
wrath restrain;
Where power is none, what matter if thou check or give

it rein ?

He restrains his anger who restrains it when it can injure; when it cannot injure, what does it matter whether he restrain it, or not ?
1

302. செல்லா இடத்துச் சினந்தீது செல்லிடத்தும்
இல்அதனின் தீய பிற.

Where power is none to wreak thy wrath, wrath impo-
tent is ill ;
Where thou hast power thy will to work, 'tis greater
evil still.

Anger is bad, even when it cannot injure ; when it can injure, there is no greater evil.
2

303. மறத்தல் வெகுளியை யார்மாட்டும் தீய
பிறத்தல் அதனான் வரும்.

If any rouse thy wrath, the trespass straight forget ; For wrath an endless train of evils will

beget.

Forget anger towards every one, as fountains of evil spring from it.

3

304. நகையும் உவகையும் கொல்லும் சினத்தின்
பகையும் உளவோ பிற.

Wrath robs the face of smiles, the heart of joy,
What other foe to man works such annoy?

Is there a greater enemy than anger, which kills both laughter and joy?

4

305. தன்னைத்தான் காக்கின் சினங்காக்க காவாக்கால்
தன்னையே கொல்லும் சினம்.

If thou would'st guard thyself, guard against wrath
alway;
'Gainst wrath who guards not, him his wrath shall slay.

If a man would guard himself, let him guard against anger; if he do not guard it, anger will kill him.

5

306. சினமென்னும் சேர்ந்தாரைக் கொல்லி
இனமென்னும்

ஏமப் புணையைச் சுடும்.

6

Wrath, the fire that slayeth whoso draweth near,
Will burn the helpful 'raft' of kindred dear.

The fire of anger will burn up even the pleasant raft of friendship.

6

307. சினத்தைப் பொருளென்று கொண்டவன் கேடு
நிலத்தறைந்தான் கைபிழையா தற்று.

The hand that smites the earth unfailing feels the sting; So perish they who nurse their wrath as noble thing.

Destruction will come upon him who regards anger as a good thing, as surely as the hand of him who strikes the ground will not fail.

7

308. இணர்எரி தோய்வன்ன இன்னா செயினும்
புணரின் வெகுளாமை நன்று.

Though men should work thee woe, like touch of

tongues of fire,

'Tis well if thou canst save thy soul from burning ire.

Though one commit things against you as painful (to bear) as if a bundle of fire had been thrust upon you, it will be well, to refrain, if possible, from anger. 8

309. உள்ளிய தெல்லாம் உடனெய்தும் உள்ளத்தால்
உள்ளான் வெகுளி எனின்.

If man his soul preserve from wrathful fires, He gains with that whate'er his soul desires.

If a man never indulges anger in his heart, he will at

once obtain whatever he has thought of. 9

310. இறந்தார் இறந்தார் அனையர் சினத்தைத்
துறந்தார் துறந்தார் துணை.

Men of surpassing wrath are like the men who 've passed
away;
Who wrath renounce, equals of all-renouncing sages they!

Those, who give way to excessive anger, are no better than dead men; but those, who are freed from it, are equal to those who are freed (from death).
10

௩௨. இன்னா செய்யாமை
Ch. 32. Not doing Evil

311. சிறப்புஈனும் செல்வம் பெறினும் பிறர்க்குஇன்னா
செய்யாமை மாசற்றார் கோள்.

Though ill to neighbour wrought should glorious pride
of wealth secure,
No ill to do is fixed decree of men in spirit pure.

It is the determination of the spotless not to cause sorrow to others, although they could (by so causing) obtain the wealth which confers greatuess.
1

312. கறுத்துஇன்னா செய்தவக் கண்ணும்
மறுத்துஇன்னா

செய்யாமை மாசற்றார் கோள்.

Though malice work its worst, planning no ill return, to
endure,
And work no ill, is fixed decree of men in spirit pure.

It is the determination of the spotless not to do evil, even in return, to those who have cherished enmity and done them evil.
2

313. செய்யாமல் செற்றார்க்கும் இன்னாத செய்தபின்
உய்யா விழுமந் தரும்.

Though unprovoked thy soul malicious foes should
sting,
Retaliation wrought inevitable woes will bring.

If an ascetic inflict suffering even on those who hate him, when he has not done them any evil, it will afterwards give him irretrievable sorrow.
3

314. இன்னாசெய் தாரை ஒறுத்தல் அவர்நாண
நன்னயம் செய்து விடல்.

To punish wrong, with kindly benefits the doers ply; Thus shame their souls; but pass the ill unheeded by.

The (proper) punishment to those who have done evil (to you), is to put them to shame by showing them kindness, in return and to forget both the evil and the good done on both sides.

4

315. அறிவினான் ஆகுவ துண்டோ பிறிதின்நோய்
தந்நோய்போல் போற்றாக் கடை.

From wisdom's vaunted lore what doth the learner gain, If as his own he guard not others' souls from pain?

What benefit has he derived from his knowledge, who does not endeavour to keep off pain from another as much as from himself?

5

316. இன்னா எனத்தான் உணர்ந்தவை துன்னாமை
வேண்டும் பிறன்கண் செயல்.

What his own soul has felt as bitter pain,
From making others feel should man abstain.

Let not a man consent to do those things to another

which, he knows, will cause sorrow.
6

317. எனைத்தானும் எஞ்ஞான்றும் யார்க்கும்
மனத்தானாம்

மாணாசெய் யாமை தலை.

To work no wilful woe, in any wise, through all the

days,

To any living soul, is virtue's highest praise.

It is the chief of all virtues not knowingly to do any person evil, even in the lowest degree, and at any time. 7

318. தன்னுயிர்க்கு இன்னாமை தானறிவான்
என்கொலோ

மன்னுயிர்க்கு இன்னா செயல்.

Whose soul has felt the bitter smart of wrong, how can He wrongs inflict on ever-living soul of man?

Why does a man inflict upon other

creatures those sufferings, which he has found by experience are sufferings to himself?
8

319. பிறர்க்குஇன்னா முற்பகல் செய்யின் தமக்குஇன்னா
பிற்பகல் தாமே வரும்.

If, ere the noontide, you to others evil do, Before the eventide will evil visit you.

If a man inflict sorrow upon others in the morning, it will come upon him unsought in the very evening. 9

320. நோயெல்லாம் நோய்செய்தார் மேலவாம் நோய்செய்யார்
நோயின்மை வேண்டு பவர்.

O'er every evil-doer evil broodeth still;
He evil shuns who freedom seeks from ill.

Sorrow will come upon those who cause pain to others; therefore those, who desire to be free from sorrow, give no pain to others.
10

௩௩. கொல்லாமை

Ch. 33. Not Killing

321. அறவினை யாதெனில் கொல்லாமை கோறல்
பிறவினை எல்லாந் தரும்.

What is the work of virtue? 'Not to kill';
For 'killing' leads to every work of ill.

Never to destroy life is the sum of all virtuous conduct. The destruction of life leads to every evil.
1

322. பகுத்துண்டு பல்லுயிர் ஓம்புதல் நூலோர்
தொகுத்தவற்றுள் எல்லாந் தலை.

Let those that need partake your meal; guard every-

thing that lives :

This the chief and sum of lore that hoarded wisdom

gives.

The chief of all (the virtues) which authors have summed up, is the of partaking of food that has been shared with others, and the preservation of the manifold life of other creatures. 2

323. ஒன்றாக நல்லது கொல்லாமை மற்றுஅதன்

பின்சாரப் பொய்யாமை நன்று.

Alone, first of good things, is 'not to slay'; The second is, no untrue word to say.

Not to destroy life is an incomparably (great) good;

next to it in goodness ranks freedom from falsehood.
3

324. நல்லாறு எனப்படுவது யாதெனின் யாதொன்றும்

கொல்லாமை சூழும் நெறி.

You ask, What is the good and perfect way?
'Tis path of him who studies nought to slay.

Good path is that which considers how it may avoid killing any creature.
4

325. நிலைஅஞ்சி நீத்தாருள் எல்லாம் கொலைஅஞ்சிக்
கொல்லாமை சூழ்வான் தலை.

Of those who 'being' dread, and all renounce, the chief

are they,
Who, dreading crime of slaughte r, study nought to slay.

Of all those who, fearing the permanence of earthly births, have abandoned desire, he is the chief who, fearing (the guilt of) murder, considers how he may avoid the destruction of life.
5

326. கொல்லாமை மேற்கொண் டொழுகுவான் வாழ்நாள்மேல்
செல்லாது உயிருண்ணுங் கூற்று.

Ev'n death, that life devours, their happy days shall
spare,
Who law, 'Thou shall not kill,' uphold with reverent
care.

Yama, the destroyer of life, will not attack the life of him, who acts under the determination of never destroying life. 6

327. தன்னுயிர் நீப்பினும் செய்யற்க தான்பிறிது
இன்னுயிர் நீக்கும் வினை.

Though thine own life for that spared life the price
must pay,

Take not from aught that lives gift of sweet life away.

Let no one do that which would destroy the life of another, although he should by so doing, lose his own life. 7

328. நன்றாகும் ஆக்கம் பெரிதெனினும் சான்றோர்க்குக்
கொன்றாகும் ஆக்கம் கடை.

Though great the gain of good should seem, the wise
Will any gain by slaughter won despise.

The advantage which might flow from destroying life in sacrifice, is dishonourable to the wise (who renounced the world), even although it should be said to be productive of a great good. 8

329. கொலைவினைய ராகிய மாக்கள் புலைவினையர்
புன்மை தெரிவா ரகத்து.

Whose trade is 'killing,' always vile they show,
To minds of them who what is vileness know.

Men who destroy life are base men, in the

estimation of those who know the nature of meanness. 9

330. உயிர்உடம்பின் நீக்கியார் என்ப செயிர்உடம்பின்
செல்லாத்தீ வாழ்க்கை யவர்.

Who lead a loathed life in bodies sorely pained,
Are men, the wise declare, by guilt of slaughter stained.

(The wise) will say that men of diseased bodies, who live in degradation and in poverty, are those who separated the life from the body of animals (in a former birth). 10

௩௪. நிலையாமை
Ch. 34. Instability

331. நில்லாத வற்றை நிலையின என்றுணரும்
புல்லறி வாண்மை கடை.

Lowest and meanest lore, that bids men trust secure, In things that pass away, as things that shall endure!

That ignorance which considers those things to be stable which are not so, is dishonourable (to the wise.) 1

332. கூத்தாட்டு அவைக்குழாத் தற்றே பெருஞ்செல்வம்
போக்கும் அதுவிளிந் தற்று.

As crowds round dancers fill the hall, is wealth's increase; Its loss, as throngs dispersing, when the dances cease.

The acquisition of wealth is like the gathering together of an assembly for a theatre ; its expenditure is like the breaking up of that assembly.

2

333. அற்கா இயல்பிற்றுச் செல்வம் அதுபெற்றால்
அற்குப ஆங்கே செயல்.

Unenduring is all wealth; if you wealth enjoy, Enduring works in working wealth straightway employ.

Wealth is perishable ; let those who obtain it immediately practise those (virtues) which are imperishable.

3

334. நாளென ஒன்றுபோல் காட்டி உயிரீரும்
வாளது உணர்வார்ப் பெறின்.

As 'day' it vaunts itself; well understood, 'tis 'knife,'

That daily cuts away a portion from thy life.

Time, which shows itself (to the ignorant) as if it were

something (real), is in the estimation of the wise which cuts down life.
(only) a saw

4

335. நாச்செற்று விக்குள்மேல் வாராமுன் நல்வினை
மேற்சென்று செய்யப் படும்.

Before the tongue lie powerless, 'mid the gasp of gurg-

ling breath,

Arouse thyself, and do good deeds beyond the power of

death.

Let virtuous deeds be done quickly, before the hiccup

comes making the tongue silent.
5

336. நெருநல் உளனொருவன் இன்றில்லை என்னும்
பெருமை உடைத்துஇவ் வுலகு.

Existing yesterday, today to nothing hurled !—
Such greatness owns this transitory world.

This world possesses the greatness that one who was is not today.
yesterday

6

337. ஒருபொழுதும் வாழ்வது அறியார் கருதுப
கோடியும் அல்ல பல.

Who know not if their happy lives shall last the day, In fancies infinite beguile the hours away !
Innumerable are the thoughts which occupy the mind of (the unwise), who know not that they shall live moment.
another

7

338. குடம்பை தனித்துஒழியப் புள்பறந் தற்றே
உடம்பொடு உயிரிடை நட்பு.

Birds fly away, and leave the nest deserted bare;

Such is the short-lived friendship soul and body share.

The love of the soul to the body is like (the love of) a bird to its egg which it flies away from and leaves empty. 8

339. உறங்குவது போலும் சாக்காடு உறங்கி
விழிப்பது போலும் பிறப்பு.

Death is sinking into slumbers deep;
Birth again is waking out of sleep.

Death is like sleep; birth is like awaking from it. 9

340. புக்கில் அமைந்தின்று கொல்லோ உடம்பினுள்
துச்சில் இருந்த உயிர்க்கு.

The soul in fragile shed as lodger courts repose :—
Is it because no home's conclusive rest it knows?

It seems as if the soul, which takes a temporary

shelter in a body, had not attained a home.
10

௩௫. துறவு
Ch. 35. Renunciation

341. யாதனின் யாதனின் நீங்கியான் நோதல்
அதனின் அதனின் இலன்.

From whatever, aye, whatever, man gets free,
From that, aye, from that, no more of pain hath he!

Whatever thing, a man has renounced, by that thing, he cannot suffer pain.
1

342. வேண்டின்உண் டாகத் துறக்க துறந்தபின்
ஈண்டுஇயற் பால பல.

'Renunciation' made—ev'n here true pleasures men
acquire ;
'Renounce' while time is yet, if to those pleasures you
aspire.

After a man has renounced (all things), there will still be many things in this world (which he

may enjoy); if he should desire them, let him, while it is time abandon (the world).

2

343. அடல்வேண்டும் ஐந்தன் புலத்தை விடல்வேண்டும்

வேண்டிய எல்லாம் ஒருங்கு.

'Perceptions of the five' must all expire ;—
Relinquished in its order each desire.

Let the five senses be destroyed ; and at the same time, let everything be abandoned that (the ascetic) has (formerly) desired.

3

344. இயல்பாகும் நோன்பிற்கொன்று இன்மை உடைமை

மயலாகும் மற்றும் பெயர்த்து.

'Privation absolute' is penance true ;
'Possession' brings bewilderment anew.

To be altogether destitute is the proper condition of those who perform austerities ; if they possess

anything, it will change (their resolution) and bring them back to their confused state. 4

345. மற்றும் தொடர்ப்பாடு எவன்கொல் பிறப்பறுக்கல்
உற்றார்க்கு உடம்பும் மிகை.

To those who sev'rance seek from being's varied strife, Flesh is burthen sore; what then other bonds of life?

What means the addition of other things to those who are attempting to cut off (future) births, when even their body is too much (for them). 5

346. யானெனது என்னும் செருக்குஅறுப்பான் வானோர்க்கு
உயர்ந்த உலகம் புகும்.

Who kills conceit that utters 'I' and 'mine,' Shall enter realms above the powers divine.

He who destroys the pride which says "I", "mine," will enter a world which is difficult even to the Gods to attain. 6

347. பற்றி விடாஅ இடும்பைகள் பற்றினைப்
பற்றி விடாஅ தவர்க்கு.

Who cling to things that cling and eager clasp,
Griefs cling to them with unrelaxing grasp.

Sorrows will never let go their hold of those who give not up their hold of desire.
7

*348. தலைப்பட்டார் தீரத் துறந்தார் மயங்கி
வலைப்பட்டார் மற்றை யவர்.*

Who thoroughly 'renounce' on highest height are
The rest, bewildered, lie entangled in the net.

set:

Those who have entirely renounced (all things and all desire) have obtained (absorption into God); all others wander in confusion, entangled in the net of (many) births. 8

*349. பற்றற்ற கண்ணே பிறப்பறுக்கும் மற்று
நிலையாமை காணப் படும்.*

When that which clings falls off, severed is

being's tie;
All else will then be seen as instability.

At the moment in which desire has been abandoned, (other) births will be cut off; when that has not been done, instability will be seen.

9

350. *பற்றுக பற்றற்றான் பற்றினை அப்பற்றைப்*
பற்றுக பற்று விடற்கு.

Cling thou to that which He, to Whom nought clings,
hath bid thee cling,
Cling to that bond, to get thee free from every clinging
thing.

Desire the desire of Him who is without desire; in order to renounce desire, desire that desire.

10

௩௬. மெய்யுணர்தல்

Ch. 36. Knowledge of the True

351. *பொருளல்ல வற்றைப் பொருளென்று உணரும்*
மருளானாம் மாணாப் பிறப்பு.

Of things devoid of truth as real things men deem;—

Cause of degraded birth the fond delusive dream!

Inglorious births are produced by the confusion (of mind) which considers those things to be real which are not real. 1

352. இருள்நீங்கி இன்பம் பயக்கும் மருள்நீங்கி
மாசறு காட்சி யவர்க்கு.

Darkness departs, and rapture springs to men who see The mystic vision pure, from all delusion free.

A clear, undimmed vision of things will deliver its possessors from the darkness of future births, and confer the felicity (of heaven).
2

353. ஐயத்தின் நீங்கித் தெளிந்தார்க்கு வையத்தின்
வானம் நணிய துடைத்து

When doubts disperse, and mists of error roll
Away, nearer is heav'n than earth to sage's soul.

Heaven is nearer than earth to those men of purified minds who are freed from doubt.
3

354. ஐயுணர்வு எய்தியக் கண்ணும் பயமின்றே
மெய்யுணர்வு இல்லா தவர்க்கு.

Five-fold perception gained, what benefits accrue
To them whose spirits lack perception of the true
?

Even those who have all the knowledge which can be attained by the five senses, will derive no benefit from it, if they are without a knowledge of the true nature of things. 4

355. எப்பொருள் எத்தன்மைத் தாயினும் அப்பொருள்
மெய்ப்பொருள் காண்பது அறிவு.

Whatever thing, of whatsoever kind it be,
'Tis wisdom's part in each the very thing to see.

(True) knowledge is the perception concerning everything of whatever kind, that that thing is the true thing. 5

356. கற்றீண்டு மெய்ப்பொருள் கண்டார் தலைப்படுவர்

மற்றீண்டு வாரா நெறி.

Who learn, and here the knowledge of the true obtain, Shall find the path that hither cometh not again.

They, who in this birth have learned to know the True Being, enter the road which returns not into this world. 6

357. ஓர்த்துள்ளம் உள்ளது உணரின் ஒருதலையாப்
பேர்த்துள்ள வேண்டா பிறப்பு.

The mind that knows with certitude what is, and ponders
well,
Its thoughts on birth again to other life need not to
dwell.

Let it not be thought that there is another birth for him whose mind having thoroughly considered (all it has been taught), has known the True Being. 7

358. பிறப்பென்னும் பேதைமை நீங்கச் சிறப்பென்னும்
செம்பொருள் காண்பது அறிவு.

When folly, cause of births, departs; and soul can view The truth of things, man's dignity—'tis wisdom true.

True knowledge consists in the removal of ignorance, which is (the cause of) births, and the perception of the True Being who is (the bestower of) heaven. 8

359. சார்புணர்ந்து சார்பு கெடஒழுகின் மற்றழித்துச்
சார்தரா சார்தரு நோய்.

The true ' support ' who knows—rejects ' supports ' he
sought before—
Sorrow that clings and all destroys, shall cling to him no
more.

He, who so lives as to know Him who is the support of all things and abandon all desire, will be freed from the evils which would otherwise cleave to him and destroy (his efforts after absorption). 9

360. காமம் வெகுளி மயக்கம் இவைமூன்றன்
நாமம் கெடக்கெடும் நோய்.

When lust and wrath and error's triple tyranny is o'er,

Their very names for aye extinct, then pain shall be no

more.

If the very names of these three things, desire, anger,

and confusion of mind, be destroyed, then will also evils (which flow from them).

perish the
10

௩௭. அவா அறுத்தல்

Ch. 37. The Extirpation of Desire

361. *அவாஎன்ப எல்லா உயிர்க்குமெஞ் ஞான்றும்*
தவாஅப் பிறப்பீனும் வித்து.

The wise declare, through all the days, to every thing

living That ceaseless round of birth from seed of

strong desire

doth spring.

(The wise) say that the seed, which produces unceasing births, at all times, to all creatures, is desire.
1

362. *வேண்டுங்கால் வேண்டும் பிறவாமை மற்றது*
வேண்டாமை வேண்ட வரும்.

If desire you feel, freedom from changing birth require ! 'Twill come, if you desire to 'scape, set free from all desire.

If anything be desired, freedom from births should be desired; that (freedom from births) will be attained by desiring to be without desire.

2

363. வேண்டாமை அன்ன விழுச்செல்வம் ஈண்டில்லை
யாண்டும் அஃதொப்பது இல்.

No glorious wealth is *here* like freedom from desire ; To bliss like this not even *there* can soul aspire.

There is in this world no excellence equal to freedom from desire ; and even in that world, there is nothing like it. 3

364. தூஉய்மை என்பது அவாவின்மை மற்றது
வாஅய்மை வேண்ட வரும்.

Desire's decease as purity men know ;

That, too, from yearning search for truth will grow.

Purity (of mind) consists in freedom from desire; and that (freedom from desire) is the fruit of the love of truth. 4

365. அற்றவர் என்பார் அவாஅற்றார் மற்றையார்
அற்றாக அற்றது இலர்.

Men freed from bonds of strong desire are free;
None other share such perfect liberty.

They are said to be free (from future birth) who are freed from desire: all others (who, whatever else they may be free from, are not freed from desire) are not thus free. 5

366. அஞ்சுவ தோரும் அறனே ஒருவனை
வஞ்சிப்ப தோரும் அவா.

Desire each soul beguiles;
True virtue dreads its wiles.

It is the chief duty of (an ascetic) to watch against desire with (jealous) fear; for it has power to deceive (and destroy) him.
6

367. அவாவினை ஆற்ற அறுப்பின் தவாவினை
தான்வேண்டு மாற்றான் வரும்.

Who throughly rids his life of passion-prompted deed, Deeds of unfailing worth shall do, which, as he plans,
succeed.

If a man thoroughly cut off all desire, the deeds, which confer immortality, will come to him, in the path in which he seeks them.
7

368. அவாஇல்லார்க் கில்லாகுந் துன்பம்அஃ துண்டேல்
தவாஅது மேன்மேல் வரும்.

Affliction is not known where no desires abide;
Where these are, endless rises sorrow's tide.

There is no sorrow to those who are without desire; but, where that is, (sorrow) will incessantly come, more and more.

369. இன்பம் இடையறா தீண்டும் அவாவென்னும்
துன்பத்துள் துன்பங் கெடின்.

When dies away desire, that woe of woes,

Ev'n here the soul unceasing rapture knows.

Even while in this body, joy will never depart (from the mind, in which) desire, that sorrow of sorrows, has been destroyed.

9

370. ஆரா இயற்கை அவாநீப்பின் அந்நிலையே
பேரா இயற்கை தரும்.

Drive from thy soul desire insatiate ;
Straightway is gained the moveless blissful state.

The removal of desire, whose nature it is never to be satisfied, will immediately confer a nature that can never be changed.

10

துறவறவியல் முற்றும்

The end of the section on 'Ascetic Virtue.'

4. ஊழியல் — FATE

௩௮. அ. ஊழ்

Ch. 38. Fate

*371. ஆகூழால் தோன்றும் அசைவின்மை கைப்பொருள்
போகூழால் தோன்றும் மடி.*

Wealth-giving fate power of unflinching effort brings; From fate that takes away idle remissness springs.

Perseverance comes from a prosperous fate, and idleness from an adverse fate.

1

*372. பேதைப் படுக்கும் இழவூழ் அறிவகற்றும்
ஆகலூழ் உற்றக் கடை.*

The fate that loss ordains makes wise men's wisdom
foolishness;
The fate that gain bestows with ampler powers will
bless.
wisdom

An adverse fate produces folly, and a prosperous fate produces enlarged knowledge.

2

373. நுண்ணிய நூல்பல கற்பினும் மற்றுந்தன்

உண்மை அறிவே மிகும்.

In subtle learning manifold though versed man be,
The wisdom, truly his, will gain supremacy.

Although (a man) may study the most polished treatises, the knowledge which fate has decreed to him will still prevail.

374. இருவேறு உலகத்து இயற்கை திருவேறு
தெள்ளிய ராதலும் வேறு.

Two-fold the fashion of the world : some live in fortune's
light ;
While other some have souls in wisdom's radiance bright.

There are (through fate) two different natures in the world, hence the difference (observable in men) in (their acquisition of) wealth, and in their attainment of knowledge. 4

375. நல்லவை எல்லாஅங் தீயவாம் தீயவும்

நல்லவாம் செல்வம் செயற்கு.

All things that good appear will oft have ill success
; All evil things prove good for gain of happiness.

In the acquisition of property, every thing favourable becomes unfavourable, and (on the other hand) every thing unfavourable becomes favourable, (through the power of fate). 5

376. பரியினும் ஆகாவாம் பாலல்ல உய்த்துச்
சொரியினும் போகா தம.

Things not your own will yield no good, howe'er you
guard with pain;
Your own, howe'er you scatter them abroad, will yours
remain.

Whatever is not conferred by fate cannot be preserved although it be guarded with most painful care; and that, which fate has made his, cannot be lost, although one should even take it and throw it away. 6

377. வகுத்தான் வகுத்த வகையல்லால் கோடி
தொகுத்தார்க்கும் துய்த்தல் அரிது.

Save as the 'sharer' shares to each in due degree, To those who millions store enjoyment scarce can be.

Even those who gather together millions will only enjoy them, as it has been determined by the disposer (of all things).

378. துறப்பார்மன் துப்புர வில்லார் உறற்பால
ஊட்டா கழியும் எனின்.

The destitute might with ascetics merit share, If fate to visit with predestined ills would spare.

The destitute will renounce desire (and become ascetics), if (fate) do not make them suffer the hindrances to which they are liable, and they pass away.

8

379. நன்றாங்கால் நல்லவாக் காண்பவர் அன்றாங்கால்
அல்லற் படுவ தெவன்.

When good things come, men view them all as gain ; When evils come, why then should they complain?

How is it that those, who are pleased with good fortune, trouble themselves when evil comes, (since both are equally the decree of fate)?

380. ஊழிற் பெருவலி யாவுள மற்றொன்று
சூழினுந் தான்முந் துறும்.

What powers so great as those of Destiny?
Man's skill Some other thing contrives; but fate's beforehand still.

What is stronger than fate? If we think of an expedient (to avert it), it will itself be with us before (the thought). 10

ஊழியல் முற்றும்.

The End of the section on Fate.

101

அறத்துப்பால் முற்றிற்று.

The End of Book I on Virtue.

உ. பொருட்பால் — WEALTH

1. அரசியல் — ROYALTY



௩௯. இறைமாட்சி

Ch. 39. The Greatness of a King

381. படைகுடி கூழ்அமைச்சு நட்பரண் ஆறும்

உடையான் அரசருள் ஏறு.

An army, people, wealth, a minister, friends, fort: six

things—

Who owns them all, a lion lives amid the kings.

He who possesses these six things, an army, a people, wealth, ministers, friends and a fortress, is a lion among kings.

382. அஞ்சாமை ஈகை அறிவூக்கம் இந்நான்கும்
எஞ்சாமை வேந்தற் கியல்பு.

Courage, a liberal hand, wisdom, and energy : these four Are qualities a king adorn for evermore.

Never to fail in these four things, fearlessness, liberality, wisdom, and energy, is the kingly character.
2

383. தூங்காமை கல்வி துணிவுடைமை இம்மூன்றும்
நீங்கா நிலனாள் பவற்கு.

A sleepless promptitude, knowledge, decision strong: These three for aye to rulers of the land belong.

These three things, viz., vigilance, learning, and bravery, should never be wanting in the ruler of a country. 3

384. அறனிழுக்கா தல்லவை நீக்கி மறனிழுக்கா
மானம் உடைய தரசு.

Kingship, in virtue failing not, all vice restrains, In courage failing not, it honour's grace maintains.

He is a king who, with manly modesty, swerves not from virtue, and refrains from vice.

4

385. இயற்றலும் ஈட்டலும் காத்தலும் காத்த
வகுத்தலும் வல்ல தரசு.

A king is he who treasure gains, stores up, defends, And duly for his kingdom's weal expends.

He is a king who is able to acquire (wealth), to lay it up, to guard, and to distribute it.

5

386. காட்சிக் கெளியன் கடுஞ்சொல்லன் அல்லனேல்
மீக்கூறும் மன்னன் நிலம்.

Where king is easy of access, where no harsh word
repels,
That land's high praises every subject swells.

The whole world will exalt the country of the

king who is easy of access, and who is free from harsh language. 6

387. இன்சொலால் ஈத்தளிக்க வல்லார்க்குத்
தன்சொலால்
தான்கண் டனைத்திவ் வுலகு.

With pleasant speech, who gives and guards with
powerful liberal hand,
He sees the world obedient all to his command.

The world will praise and submit itself to the mind of the king who is able to give with affability, and to protect all who come to him.
7

388. முறைசெய்து காப்பாற்றும் மன்னவன் மக்கட்கு
இறையென்று வைக்கப் படும்.

Who guards the realm and justice strict maintains, That king as god o'er subject peoples reigns.

That king, will be esteemed a God

among men, who performs his own duties, and protects (his subjects). 8

389. செவிகைப்பச் சொற்பொறுக்கும் பண்புடை வேந்தன்
கவிகைக்கீழ்த் தங்கும் உலகு

The king of worth, who can words bitter to his ear
endure,
Beneath the shadow of his power the world abides secure.

The whole world will dwell under the umbrella of the king, who can bear words that embitter the ear. 9

390. கொடையளி செங்கோல் குடியோம்பல் நான்கும்
உடையானாம் வேந்தர்க் கொளி.

Gifts, grace, right sceptre, care of people's weal:
These four a light of dreaded kings reveal.

He is the light of kings who has these four things, beneficence, benevolence, rectitude, and care for his people. 10

சஂ௦. கல்வி
Ch. 40. Learning

391. கற்க கசடறக் கற்பவை கற்றபின்
நிற்க அதற்குத் தக.

So learn that you may full and faultless learning

gain, Then in obedience meet to lessons learnt remain.

Let a man learn thoroughly whatever he may learn; and let his conduct be worthy of his learning.
1

392. எண்ணென்ப ஏனை எழுத்தென்ப இவ்விரண்டும்
கண்ணென்ப வாழும் உயிர்க்கு.

The twain that lore of numbers and of letters give
Are eyes, the wise declare, to all on earth that live.

Letters and numbers are the two eyes of man.
2

393. கண்ணுடையர் என்பவர் கற்றோர் முகத்திரண்டு
புண்ணுடையர் கல்லா தவர்.

Men who learning gain have eyes, men say;
Blockheads' faces pairs of sores display.

The learned are said to have eyes, but the unlearned have (merely) two sores in their face.
3

394. உவப்பத் தலைக்கூடி உள்ளப் பிரிதல்
அனைத்தே புலவர் தொழில்.

You meet with joy, with pleasant thought you part; Such is the learned scholar's wondrous art!

It is the part of the learned to give joy to those whom they meet, and on leaving, to make them think (Oh! when shall we meet them again).
4

395. உடையார்முன் இல்லார்போல் ஏக்கற்றுங் கற்றார்
கடையரே கல்லா தவர்.

With soul submiss they stand, as paupers front a rich
man's face;
Yet learned men are first; th' unlearned stand in lowest
place.

The unlearned are inferior to the learned, before whom they stand begging, as the destitute before the wealthy. 5

396. தொட்டனைத் தூறும் மணற்கேணி மாந்தர்க்குக்
கற்றனைத் தூறும் அறிவு.

In sandy soil, when deep you delve, you reach the springs
below;
The more you learn, the freer streams of wisdom flow.

Water will flow from a well in the sand in proportion to the depth to which it is dug, and knowledge will flow from a man in proportion to his learning. 6

397. யாதானும் நாடாமால் ஊராமால் என்னொருவன்
சாந்துணையுங் கல்லாத வாறு.

The learned make each land their own, in every city
find a home;
Who, till they die, learn nought, along what weary ways
they roam!

How is it that any one can remain without learning, even to his death, when (to the learned man) every country is his own (country), and every town his own (town)? 7

398. ஒருமைக்கண் தான்கற்ற கல்வி ஒருவற்கு

எழுமையும் ஏமாப் புடைத்து.

The man who store of learning gains,
In one, through seven worlds, bliss attains.

The learning, which a man has acquired in one birth, will yield him pleasure during seven births.

8

399. தாமின் புறுவது உலகின் புறக்கண்டு
காமுறுவர் கற்றறிந் தார்.

Their joy is joy of all the world, they see ; thus more The learners learn to love their cherished lore.

The learned will long (for more learning), when they see

that while it gives pleasure to themselves, the world also derives pleasure from it.

9

400. கேடில் விழுச்செல்வம் கல்வி ஒருவற்கு
மாடல்ல மற்றை யவை.

Learning is excellence of wealth that none destroy
To man nought else affords reality of joy.

Learning is the true imperishable riches; all other things are not riches.
10

௪௧. கல்லாமை
Ch. 41. Ignorance

*401. அரங்கின்றி வட்டாடி யற்றே நிரம்பிய
நூலின்றிக் கோட்டி கொளல்.*

Like those at draughts would play without the checquered
square,
Men void of ample lore would counsels of the learned
share.

To speak in an assembly (of the learned) without fullness of knowledge, is like playing at chess (on a board) without squares.
1

*402. கல்லாதான் சொற்கா முறுதல் முலையிரண்டும்
இல்லாதாள் பெண்காமுற் றற்று.*

Like those who doat on hoyden's undeveloped charms
are they,
Of learning void, who eagerly their power of words

display.

The desire of the unlearned to speak (in an assembly), is like a woman without breasts desiring (the enjoyment of) woman-hood.

2

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403. கல்லா தவரும் நனிநல்லர் கற்ருர்முன்
சொல்லா திருக்கப் பெறின்.

The blockheads, too, may men of worth appear, If they can keep from speaking where the learned hear !

The unlearned also are very excellent men, if they know how to keep silence before the learned.

3

404. கல்லாதான் ஒட்பம் கழியநன் ருயினும்
கொள்ளார் அறிவுடை யார்.

From blockheads' lips, when words of wisdom glibly flow, The wise receive them not, though good they seem to show.

Although the natural knowledge of an unlearned man may be very good, the wise will not accept for true knowledge.

4

405. கல்லா ஒருவன் தகைமை தலைப்பெய்து
சொல்லாடச் சோர்வு படும்.

As worthless shows the worth of man unlearned,
When council meets, by words he speaks discerned.

The self-conceit of an unlearned man will fade away, as soon as he speaks in an assembly (of the learned). 5

406. உளரென்னும் மாத்திரையர் அல்லால் பயவாக்
களரனையர் கல்லா தவர்.

'They are': so much is true of men untaught;
But, like a barren field, they yield us nought!

The unlearned are like worthless barren land: all that can be said of them is, that they exist.

6

407. நுண்மாண் நுழைபுலம் இல்லான் எழில்நலம்
மண்மாண் புனைபாவை யற்று.

Who lack the power of subtle, large, and penetrating
sense,
Like puppet, decked with ornaments of clay, their beauty's vain pretence.

The beauty and goodness of one who is destitute of knowledge by the study of great and exquisite works, is like (the beauty and goodness) of a painted earthen doll. 7

408. நல்லார்கண் பட்ட வறுமையின் இன்னாதே
கல்லார்கண் பட்ட திரு.

To men unlearned, from fortune's favour greater evil
springs
Than poverty to men of goodly wisdom brings.

Wealth, gained by the unlearned, will give more sorrow
than the poverty which may come upon the learned. 8

409. மேற்பிறந்தா ராயினும் கல்லாதார் கீழ்ப்பிறந்தும்
கற்றார் அனைத்திலர் பாடு.

Lower are men unlearned, though noble be their race, Than low-born men adorned with learning's grace.

The unlearned, though born in a high caste, are not equal in dignity to the learned, though they may have been born in a low caste.
9

410. விலங்கொடு மக்கள் அனையர் இலங்குநூல்
கற்றாரோடு ஏனை யவர்.

Learning's irradiating grace who gain,
Others excel, as men the bestial train.

As beasts by the side of men, so are other men by the side of those who are learned in celebrated works.
10

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௪௨. கேள்வி
Ch. 42. Hearing

411. செல்வத்துள் செல்வஞ் செவிச்செல்வம்

அச்செல்வம்

செல்வத்து ளெல்லாந் தலை.

Wealth of wealth is wealth acquired by ear attent

; Wealth mid all wealth supremely excellent.

Wealth (gained) by the ear is wealth of wealth is the chief of all wealth.

wealth ; that

1

412. செவிக்குண வில்லாத போழ்து சிறிது
வயிற்றுக்கும் ஈயப் படும்.

When 'tis no longer time the listening ear to feed
With trifling dole of food supply the body's need.

When there is no food for the ear, give a little also to the stomach.

2

413. செவியுணவிற் கேள்வி யுடையார் அவியுணவின்
ஆன்றாரோ டொப்பர் நிலத்து.

Who feed their ear with learned teachings rare,
Are like the happy gods oblations rich who share.

Those who in this world enjoy instruction which is the food of the ear, are equal to the Gods, who

enjoy the food of the sacrifices.
3

*414. கற்றில னாயினும் கேட்க அஃதொருவற்கு
ஒற்கத்தின் ஊற்றாந் துணை.*

Though learning none hath he, yet let him hear alway; In weakness this shall prove a staff and stay.

Although a man be without learning, let him listen (to the teaching of the learned); that will be to him a staff in adversity.
4

*415. இழுக்கல் உடையுழி ஊற்றுக்கோல் அற்றே
ஒழுக்க முடையார்வாய்ச் சொல்.*

Like staff in hand of him in slippery ground who strays, Are words from mouth of those who walk in righteous ways.

The words of the good are like a staff in a

slippery place.
5

416. எனைத்தானும் நல்லவை கேட்க அனைத்தானும்
ஆன்ற பெருமை தரும்.

Let each man good things learn, for e'en as he
Shall learn, he gains increase of perfect dignity.

Let a man listen, never so little, to good (instruction), even that will bring him great dignity.
6

4 17. பிழைத்துணர்ந்தும்பேதைமை
சொல்லார் இழைத்துணர்ந்
தீண்டிய கேள்வி யவர்.

Not e'en through inadvertence speak they foolish word,
With clear discerning mind who 've learning's ample
lessons heard.

Not even when they have imperfectly understood (a matter), will those men speak foolishly, who have profoundly studied and diligently listened (to instruction). 7

418. கேட்பினுங் கேளாத் தகையவே கேள்வியால்
தோட்கப் படாத செவி.

Where teaching hath not oped the learner's ear,
The man may listen, but he scarce can hear.

The ear which has not been bored by instruction, although it hears, is deaf.

8

419. நுணங்கிய கேள்விய ரல்லார் வணங்கிய
வாயின ராதல் அரிது.

'Tis hard for mouth to utter gentle, modest word,
· When ears discourse of lore refined have never heard.

It is a rare thing to find modesty,—a reverend mouth— with those who have not received choice instruction. 9

420. செவியிற் சுவையுணரா வாயுணர்வின் மாக்கள்
அவியினும் வாழினும் என்.

His mouth can taste, but ear no taste of joy can give!
What matter if he die, or prosperous live?

What does it matter whether those men live or

die, who can judge of tastes by the mouth, and not by the ear ? 10

௪௰௩. அறிவுடைமை
Ch. 43. The Possession of Knowledge

421. அறிவற்றங் காக்குங் கருவி செறுவார்க்கும்
உள்ளழிக்க லாகா அரண்.

True wisdom wards off woes,
A circling fortress high ;
Its inner strength man's eager foes
Unshakesn will defy.

Wisdom is a weapon to ward off destruction ; it is an inner fortress which enemies cannot destroy.
1

422. சென்ற இடத்தால் செலவிடா தீதொரீஇ
நன்றின்பால் உய்ப்ப தறிவு.

Wisdom restrains, nor suffers mind to wander where it

would;

From every evil calls it back, and guides in way of good.

Not to permit the mind to go where it lists, to keep it from evil, and to employ it in good, this is wisdom.

2

423. எப்பொருள் யார்யார்வாய்க் கேட் பினும் அப்பொருள்
மெய்ப்பொருள் காண்ப தறிவு.

Though things diverse from divers sages' lips we learn,

'Tis wisdom's part in each the true thing to discern.

To discern the truth in every thing, by whomsoever spoken, is wisdom.

3

424. எண்பொருள வாகச் செலச்சொல்லித் தான்பிறர்வாய்
நுண்பொருள் காண்ப தறிவு.

Wisdom hath use of lucid speech, words that acceptance win,

And subtle sense of other men's discourse takes

in.

To speak so as that the meaning may easily enter the mind of the hearer, and to discern the subtlest thought which may lie hidden in the words of others, this is wisdom. 4

425. உலகம் தழீஇய தொட்பம் மலர்தலும்
கூம்பலும் இல்ல தறிவு.

Wisdom embraces frank the world, to no caprice exposed; Unlike the lotus flower, now opened wide, now petals
strictly closed.

To secure the friendship of the great is true wisdom ; it is (also) wisdom to keep (that friendship unchanged, and) not opening and closing (like the lotus-flower). 5

426. எவ்வ துறைவது உலகம் உலகத்தோடு

அவ்வ துறைவது அறிவு.

As dwells the world, so with the world to dwell In harmony—this is to wisely live and well.

To live as the world lives, is wisdom.

6

427. அறிவுடையார் ஆவ தறிவார் அறிவிலார்
அஃதறி கல்லா தவர்.

The wise discern, the foolish fail to see,
And minds prepare for things about to be.

The wise are these who know beforehand what will happen; those who do not know this are the unwise.

7

428. அஞ்சுவை தஞ்சாமை பேதைமை அஞ்சுவது
அஞ்சல் அறிவார் தொழில்.

Folly meets fearful ills with fearless heart;
To fear where cause of fear exists is wisdom's part.

Not to fear what ought to be feared, is folly; it is the work of the wise to fear what should be feared.

8

429. எதிரதாக் காக்கும் அறிவினார்க் கில்லை
அதிர வருவதோர் நோய்.

The wise with watchful soul who coming ills foresee ; From coming evil's dreaded shock are free.

No terrifying calamity will happen to the

wise, who (foresee) and guard against coming evils.
9

430. அறிவுடையார் எல்லாம் உடையார் அறிவிலார்
என்னுடைய ரேனும் இலர்.

The wise is rich, with ev'ry blessing blest;
The fool is poor, of everything possessed.

Those who possess wisdom, possess every thing ; those who have not wisdom, whatever they may possess, have nothing.
10

௪௪. குற்றங்கடிதல்
Ch. 44. The Correction of Faults

431. செருக்குஞ் சினமும் சிறுமையும் இல்லார்
பெருக்கம் பெருமித நீர்த்து.

Who arrogance, and wrath, and littleness of low desire
restrain,
To sure increase of lofty dignity attain.

Truly great is the excellence of those (kings) who

are free from pride, anger, and lust.
1

432. இவறலும் மாண்பிறந்த மானமும் மாணா
உவகையும் ஏதம் இறைக்கு.

A niggard hand, o'erweening self-regard, and mirth Unseemly, bring disgrace to men of kingly birth.

Avarice, undignified pride, and low pleasures, are faults in a king.
2

433. தினைத்துணையாங் குற்றம் வரினும்
பனைத்துணையாக்
கொள்வர் பழிநாணு வார்.

Though small as millet-seed the fault men deem ; As palm-tree vast to those who fear disgrace 'twill seem.

Those who fear guilt, if they commit a fault small as a millet seed, will consider it to be as large as a palmyra tree. 3

434. குற்றமே காக்க பொருளாகக் குற்றமே
அற்றம் தரூஉம் பகை.

Freedom from faults is wealth ; watch heedfully
'Gainst these, for fault is fatal enmity.

Guard against faults as a matter (of great consequence; for) faults are a deadly enemy.
4

435. வருமுன்னர்க் காவாதான் வாழ்க்கை எரிமுன்னர்
வைத்தூறு போலக் கெடும்.

His joy who guards not 'gainst the coming evil day, Like straw before the fire shall swift consume away.

The prosperity of him who does not timely guard against faults, will perish like straw before fire.
5

436. தன்குற்றம் நீக்கிப் பிறர்குற்றம் காண்கிற்பின்
என்குற்ற மாகும் இறைக்கு.

Faultless the king who first his own faults cures, and then Permits himself to scan the faults of other men.

What fault will remain in the king who has put

away his own evils, and looks after the evils of others.
6

437. செயற்பால செய்யா திவறியான் செல்வம்
உயற்பால தன்றிக் கெடும்.

Who leaves undone what should be done, with niggard
mind,
His wealth shall perish, leaving not a wrack behind.

The wealth of the avaricious man, who does not expend it for the purposes for which he ought to expend it, will waste away and not continue.
7

438. பற்றுள்ளம் என்னும் இவறன்மை எற்றுள்ளும்
எண்ணப் படுவதொன் றன்று.

The greed of soul that avarice men call,
When faults are summed, is worst of all.

Griping avarice is not to be reckoned as one among other faults; (it stands alone—greater than all).

8

439. வியவற்க எஞ்ஞான்றும் தன்னை நயவற்க
நன்றி பயவா வினை.

Never indulge in self-complaisant mood,
Nor deed desire that yields no gain of good.

Let no (one) praise himself, at any time; let him not desire to do useless things.

9 440. காதல காதல் அறியாமை உய்க்கிற்பின்
ஏதில ஏதிலார் நூல்.

If, to your foes unknown, you cherish what you love, Counsels of men who wish you harm will harmless prove.

If (a king) enjoys privately the things which he desires, the designs of his enemies will be useless.

10

௪௫. பெரியாரைத் துணைக்கோடல்
Ch. 45. Seeking the Aid of Great Men

441. அறனறிந்து மூத்த அறிவுடையார் கேண்மை
திறனறிந்து தேர்ந்து கொளல்.

As friends the men who virtue know, and riper wisdom

share,

Their worth weighed well, the king should choose with

care.

Let (a king) ponder well its value, and secure the friend- ship of men of virtue and of mature knowledge.

1

442. உற்றநோய் நீக்கி உறுஅமை முற்காக்கும்
பெற்றியார்ப் பேணிக் கொளல்.

Cherish the all-accomplished men as friends,
Whose skill the present ill removes, from coming ill

defends.

Let (a king) procure and kindly care for men who can overcome difficulties when they occur, and guard against them before they happen.

2

443. அரியவற்று ளெல்லாம் அரிதே பெரியாரைப்
பேணித் தமராக் கொளல்.

To cherish men of mighty soul, and make them all their own,
Of kingly treasures rare, as rarest gift is known.

To cherish great men and make them his own, is the most difficult of all difficult things.
3

444. தம்மிற் பெரியார் தமரா ஒழுகுதல்
வன்மையு ளெல்லாந் தலை.

To live with men of greatness that their own excels, As cherished friends, is greatest power that with a monarch dwells.

So to act as to make those men, his own, who are greater than himself, is of all powers the highest.
4

445. சூழ்வார்கண் ணாக ஒழுகலான் மன்னவன்
சூழ்வாரைச் சூழ்ந்து கொளல்.

The king, since counsellors are monarch's eyes,
Should counsellors select with counsel wise.

As a king must use his ministers as eyes (in managing his kingdom), let him well examine their character and qualifications before he engages them.
5

446. தக்கா ரினத் தனாய்த் தானொழுக வல்லானைச்
செற்றார் செயக்கிடந்த தில்.

The king, who knows to live with worthy men allied, Has nought to fear from any foeman's pride.

There will be nothing left for enemies to do, against him who has the power of acting (so as to secure) the fellowship of worthy men.
6

447. இடிக்குந் துணையாரை ஆள்வாரை யாரே
கெடுக்குந் தகைமை யவர்.

What power can work his fall, who faithful ministers Employs, that thunder out reproaches when he errs.

Who are great enough to destroy him who has

servants that have power to rebuke him?
7

448. இடிப்பாரை இல்லாத ஏமரா மன்னன்
கெடுப்பா ரிலானுங் கெடும்.

The king with none to censure him, bereft of safeguards all,
Though none his ruin work, shall surely ruined fall.

The king, who is without the guard of men who can rebuke him, will perish, even though there be no one to destroy him.
8

449. முதலிலார்க்கு ஊதியம் இல்லை மதலையாஞ்
சார்பிலார்க்கு இல்லை நிலை.

Who owns no principal, can have no gain of usury; Who lacks support of friends, knows no stability.

There can be no gain to those who have no capital; and in like manner there can be no permanence to those who are without the support of adherents. 9

450. பல்லார் பகைகொளலிற் பத்தடுத்த தீமைத்தே
நல்லார் தொடர்கை விடல்.

Than hate of many foes incurred, works greater woe Ten-fold, of worthy men the friendship to forego.

It is tenfold more injurious to abandon the friendship of the good, than to incur the hatred of the many. 10

௪௬. சிற்றினம் சேராமை
Ch. 46. Avoiding mean Associations

451. சிற்றினம் அஞ்சும் பெருமை சிறுமைதான்
சுற்றமாச் சூழ்ந்து விடும்.

The great of soul will mean association fear; The mean of soul regard mean men as kinsmen dear.

(True) greatness fears the society of the base; it is only the low-minded who will regard them as friends. 1

452. நிலத்தியல்பால் நீர்திரிந் தற்றாகும் மாந்தர்க்கு
இனத்தியல்ப தாகும் அறிவு.

The waters' virtues change with soil through which

they flow;

As man's companionship so will his wisdom show

As water changes (its nature) from the nature of the soil (in which it flows), so will the character of men resemble that of their associates.

2

453. மனத்தானும் மாந்தர்க் குணர்ச்சி இனத்தானும்
இன்னான் எனப்படுஞ் சொல்.

Perceptions manifold in men are of the mind alone ; The value of the man by his companionship is known.

The power of knowing is from the mind; (but) his character is from that of his associates.

8

454. மனத்து ளதுபோலக் காட்டி ஒருவற்கு
இனத்துள தாகும் அறிவு.

Man's wisdom seems the offspring of his mind;

'Tis outcome of companionship we find.

Wisdom appears to rest in the mind, but
to a man in his companions.
it really exists

4

455. மனந்தூய்மை செய்வினை தூய்மை இரண்டும்
இனந்தூய்மை தூவா வரும்.

Both purity of mind, and purity of action clear,
Leaning on staff of pure companionship, to man draw

near.

Chaste company is the staff on which come, these two things, viz., purity of mind and purity of conduct. 5

456. மனந்தூயார்க் கெச்சம் நன்றாகும்
இனந்தூயார்க்கு
இல்லைநன் றாகா வினை.

From true pure-minded men a virtuous race proceeds; To men of pure companionship belong no evil deeds.

To the pure-minded there will be a good posterity. By those whose associates are pure, no deeds not good.

will be done that are
6

457. மனநலம் மன்னுயிர்க் காக்கம் இனநலம்
எல்லாப் புகழும் தரும்.

Goodness of mind to lives of men increaseth gain;

And good companionship doth all of praise obtain.

Goodness of mind will give wealth, and good society will

bring with it all praise, to men.
7

458. மனநலம் நன்குடைய ராயினும் சான்றோர்க்கு
இனநலம் ஏமாப் புடைத்து.

To perfect men, though minds right good belong,
Yet good companionship is confirmation strong.

Although they may have great (natural) goodness of mind, yet good society will tend to strengthern it.
8

459. மனநலத்தின் ஆகும் மறுமைமற் றஃதும்
இனநலத்தின் ஏமாப் புடைத்து.

Although to mental goodness joys of other life belong, Yet good companionship is confirmation strong.

Future bliss is (the result) of goodness of mind ; and even this acquires strength from the society of the good. 9

460. நல்லினத்தி னூங்குந் துணையில்லை தீயினத்தின்
அல்லற் படுப்பதூஉம் இல்.

Than good companionship no surer help we know ; Than bad companionship nought causes direr woe.

There is no greater help than the company of the good ; there is no greater source of sorrow than the company of the wicked. 10

௪௭. தெரிந்து செயல்வகை

Ch. 47. Acting after due Consideration

461. அழிவதூஉம் ஆவதூஉம் ஆகி வழிபயக்கும்
ஊதியமும் சூழ்ந்து செயல்.

Expenditure, return, and profit of the deed In
time to come: weigh these—then to the act
proceed.

Let a man reflect on what will be lost, what will be acquired and (from these) what will be his ultimate gain, and (then, let him) act.
1

462. தெரிந்த இனத்தொடு தேர்ந்தெண்ணிச் செய்வார்க்கு
அரும்பொருள் யாதொன்றும் இல்.

With chosen friends deliberate; next use thy private
thought;
Then act. By those who thus proceed all works with
ease are wrought.

There is nothing too difficult to (be attained by) those who, before they act, reflect well themselves, and thoroughly consider (the matter) with chosen friends. 2

463. ஆக்கம் கருதி முதலிழக்கும் செய்வினை
ஊக்கார் அறிவுடை யார்.

To risk one's all and lose, aiming at added gain, Is rash affair, from which the wise abstain.

Wise men will not, in the hopes of profit, undertake works that will consume their principal.

3

464. தெளிவி லதனைத் தொடங்கார் இளிவென்னும்
ஏதப்பாடு அஞ்சு பவர்.

A work of which the issue is not clear,
Begin not they reproachful scorn who fear.

Those who fear reproach will not commence anything which has not been (thoroughly considered) and made clear to them.

4

465. வகையறச் சூழா தெழுதல் பகைவரைப்
பாத்திப் படுப்பதோ ராறு.

With plans not well matured to rise against your foe, Is way to plant him out where he is sure to

grow !

One way to promote the prosperity of an enemy, is (for a king) to set out (to war) without having thoroughly weighed his ability (to cope with its chances). 5

466. செய்தக்க அல்ல செயக்கெடும் செய்தக்க
செய்யாமை யானும் கெடும்.

'Tis ruin if man do an unbefitting thing ;
Fit things to leave undone will equal ruin bring.

He will perish who does what it is not fit to do; and he also will perish who does not do what it is fit to do. 6

467. எண்ணித் துணிக கருமம் துணிந்தபின்
எண்ணுவம் என்பது இழுக்கு.

Think, and then dare the deed! Who cry,
'Deed dared, we 'll think,' disgraced shall be.

Consider, and then undertake a matter; after having undertaken it, to say "We will consider," is folly. 7

468. ஆற்றின் வருந்தா வருத்தம் பலர்நின்று
போற்றினும் பொத்துப் படும்.

On no right system if man toil and strive,
Though many men assist, no work can thrive.

The work, which is not done by suitable methods, will fail

though many stand to uphold it. 8

469. நன்றாற்ற லுள்ளுந் தவறுண்டு அவரவர்
பண்பறிந் தாற்றாக் கடை.

Though well the work be done, yet one mistake is made,

To habitudes of various men when no regard is paid.

There are failures even in acting well, when it is done without knowing the various dispositions of men. 9

470. எள்ளாத எண்ணிச் செயல்வேண்டும் தம்மொடு
கொள்ளாத கொள்ளாது உலகு.

Plan and perform no work that others may despise ;

What misbeseems a king the world will not approve as

wise.

Let a man reflect, and do things which bring no reproach; the world will not approve, with him, of things, which do not become of his position to adopt. 10

சு அ. வலியறிதல்
Ch. 48. The Knowledge of Power

471. வினைவலியும் தன்வலியும் மாற்றான் வலியும்
துணைவலியும் தூக்கிச் செயல்.

The force the strife demands, the force he owns, the
force of foes,
The force of friends: these should he weigh ere to the
war he goes.

Let (one) weigh well the strength of the deed (he purposes to do), his own strength, the strength of his enemy, and the strength of the allies (of both), and then let him act. 1

472. ஒல்வ தறிவது அறிந்ததன் கண்தங்கிச்
செல்வார்க்குச் செல்லாதது இல்.

Who know what can be wrought, with knowledge of the

means, on this
Their mind firm set, go forth, nought goes with them
amiss.

There is nothing which may not be accomplished by those who, before they attack (an enemy), make themselves acquainted with their own ability, and with whatever else is (needful) to be
object.
known, and apply themselves wholly to their
2

473. உடைத்தம் வலியறியார் ஊக்கத்தின் ஊக்கி
இடைக்கண் முரிந்தார் பலர்.

Ill-deeming of their proper powers, have many monarchs
striven,
And midmost of unequal conflict fallen asunder riven.

There are many who, ignorant of their (want of)

power (to meet it), have haughtily set out to war, and broken down in the midst of it.

3

474. அமைந்தாங் கொழுகான் அளவறியான் தன்னை
வியந்தான் விரைந்து கெடும்.

Who not agrees with those around, no moderation knows,

In self-applause indulging, swift to ruin goes.

He will quickly perish who, ignorant of his own resources flatters himself of his greatness, and does not live in peace with his neighbours.

4

475. பீலிபெய் சாகாடும் அச்சிறும் அப்பண்டஞ்
சால மிகுத்துப் பெயின்.

With peacock feathers light you load the wain ;

Yet, heaped too high, the axle snaps in twain.

The axle tree of a bandy, loaded only with peacocks' feathers will break, if it be greatly overloaded.

5

476. நுனிக்கொம்பர் ஏறினார் அஃதிறந் தூக்கின்
உயிர்க்கிறுதி யாகி விடும்

Who daring climbs, and would himself upraise
Beyond the branch's tip, with life the forfeit pays.

There will be an end to the life of him who, having climbed out to the end of a branch, ventures to go further. 6

477. ஆற்றின் அளவறிந்து ஈக அதுபொருள்
போற்றி வழங்கும் நெறி.

With knowledge of the measure due, as virtue bids you,
give !
That is the way to guard your wealth, and seemly live.

Let a man know the measure of his ability (to give), and let him give accordingly ; such giving is the way to preserve his property.
7

478. ஆகாறு அளவிட்டி தாயினுங் கேடில்லை
போகாறு அகலாக் கடை.

Incomings may be scant ; but yet, no failure there, If in expenditure you rightly learn to spare.

Even though the income (of a king) be small, it will not cause his (ruin), if his outgoings be not larger than his income.

8

479. அளவறிந்து வாழாதான் வாழ்க்கை உளபோல
இல்லாகித் தோன்றாக் கெடும்.

Who prosperous lives and of enjoyment knows no bound, His seeming wealth, departing, nowhere shall be found.

The prosperity of him who lives without knowing the measure (of his property), will perish, even while it seems to continue.

9

480. உளவரை தூக்காத ஒப்புர வாண்மை
வளவரை வல்லைக் கெடும்.

Beneficence that measures not its bound of means,
Will swiftly bring to nought the wealth on which it leans.

The measure of his wealth will quickly perish, whose liberality weighs not the measure of his property.
10

௪௯. காலம் அறிதல்
Ch. 49. Knowing the fitting Time

481. பகல்வெல்லும் கூகையைக் காக்கை இகல்வெல்லும்
வேந்தர்க்கு வேண்டும் பொழுது.

A crow will conquer owl in broad daylight; The king that foes would crush, needs fitting time to
fight.

A crow will overcome an owl in the day time; so the king who would conquer his enemy must have (a suitable) time.
1

482. பருவத்தோடு ஒட்ட ஒழுகல் திருவினைத்
தீராமை ஆர்க்கும் கயிறு.

The bond binds fortune fast is ordered effort made, Strictly observant still of favouring season's aid.

Acting at the right season, is a cord that will immoveably bind success (to a king).

2

483. அருவினை என்ப உளவோ கருவியான்
காலம் அறிந்து செயின்.

Can any work be hard in very fact,
If men use fitting means in timely act?

Is there anything difficult for him to do, who acts, with (the right) instruments at the right time?

3

484. ஞாலம் கருதினுங் கைகூடும் காலம்
கருதி இடத்தாற் செயின்.

The pendant world's dominion may be won,
In fitting time and place by action done.

Though (a man) should meditate (the conquest of) the world, he may accomplish it, if he acts in the

right time, and at the right place.
4

485. காலம் கருதி இருப்பர் கலங்காது
ஞாலம் கருது பவர்.

Who think the pendant world itself to subjugate,
With mind unruffled for the fitting time must wait.

They who thoughtfully consider and wait for the (right) time (for action), may successfully meditate (the conquest of) the world.
5

486. ஊக்க முடையான் ஒடுக்கம் பொருதகர்
தாக்கற்குப் பேருந் தகைத்து.

The men of mighty power their hidden energies repress, As fighting ram recoils to rush on foe with heavier stress.

The self-restraint of the energetic (while waiting for a suitable opportunity), is like the drawing back of a fighting-ram in order to butt.
6

487. பொள்ளென ஆங்கே புறம்வேரார் காலம்பார்த்து
உள்வேர்ப்பர் ஒள்ளி யவர்.

The glorious ones of wrath enkindled make no show,
outward At once ; they bide their time, while hidden fires within
them glow.

The wise will not immediately and hastily shew out their
anger ; they will watch their time, and restrain it within. 7

488. செறுநரைக் காணின் சுமக்க இறுவரை
காணின் கிழக்காம் தலை.

If foes' detested form they see, with patience bear ;
let them When fateful hour at last they spy,—the
head lies there.

If one meets his enemy, let him show him all respect, until the time for his destruction is come ; when that is come, his head will be easily brought low. 8

489. எய்தற் கரியது இயைந்தக்கால் அந்நிலையே
செய்தற் கரிய செயல்.

When hardest gain of opportunity at last is won,
With promptitude let hardest deed be done.

If a rare opportunity occurs, while it lasts, let a man do that which is rarely to be accomplished (but for such an oppor- tunity).

9

490. கொக்கொக்க கூம்பும் பருவத்து மற்றதன்
குத்தொக்க சீர்த்த இடத்து.

As heron stands with folded wing, so wait in waiting
hour ;
As heron snaps its prey, when fortune smiles, put forth
your power.

At the time when one should use self-control, let him restrain himself like a heron ; and, let him like it, strike, when there is a favourable opportunity.

10

ரு௦. இடன் அறிதல்

Ch. 50. Knowing the Place 491.

தொடங்கற்க எவ்வினையும் எள்ளற்க முற்றும்
இடங்கண்ட பின்அல் லது.

Begin no work of war, despise no foe,
Till place where you can wholly circumvent you know.

Let not (a king) despise (an enemy), nor undertake any thing (against him), until he has
place for besieging him.
obtained (a suitable)

1

492. முரண்சேர்ந்த மொய்ம்பி னவர்க்கும்
அரண்சேர்ந்தாம்
ஆக்கம் பலவும் தரும்.

Though skill in war combine with courage tried on
battle-field,
The added gain of fort doth great advantage yield.

Even to those who are men of power and expedients, an attack in connection with a fortification will yield many advantages
2

493. ஆற்றுரும் ஆற்றி அடுப இடனறிந்து
போற்றுர்கண் போற்றிச் செயின்.

E'en weak ones mightily prevail, if place of strong
defence
They find, protect themselves, and work their foes offence.

Even the powerless will become powerful and conquer, if they select a proper field (of action), and guard themselves, while they make war on their enemies. 3

494. எண்ணியார் எண்ணம் இழப்பர் இடனறிந்து
துன்னியார் துன்னிச் செயின்.

The foes who thought to triumph, find their thoughts
were vain,
If hosts advance, seize vantage ground, and thence the
fight maintain.

If they who draw near (to fight) choose a suitable place to approach (their enemy), the latter, will have to relinguish the thought which they once entertained, of conquering them. 4

495. நெடும்புனலுள் வெல்லும் முதலை அடும்புனலின்
நீங்கின் அதனைப் பிற.

The crocodile prevails in its own flow of water wide,
If this it leaves, 'tis slain by any thing beside.

In deep water, a crocodile will conquer (all other animals); but if it leave the water, other animals will conquer it. 5

496 கடலோடா கால்வல் நெடுந்தேர் கடலோடும்
நாவாயும் ஓடா நிலத்து.

The lofty car, with mighty wheel, sails not o'er watery
main,
The boat that skims the sea, runs not on earth's hard

plain.

Wide chariots, with mighty wheels, will not run on the ocean ; neither will ships that the traverse ocean, move on the earth.
6

497. அஞ்சாமை அல்லால் துணைவேண்டா எஞ்சாமை
எண்ணி இடத்தால் செயின்.

Save their own fearless might they need no other aid, If in right place they fight, all due provision made.

You will need no other aid than fearlessness, if you thoroughly reflect (on what you are to do), and select (a suitable) place for your operations.
7

498. சிறுபடையான் செல்லிடம் சேரின்
உறுபடையான்
ஊக்கம் அழிந்து விடும்.

If lord of army vast the safe retreat assail
Of him whose host is small, his mightiest efforts

fail.

The power of one who has a large army will perish, if he goes into ground where only a small army can act. 8

499. சிறைநலனும் சீரும் இலரெனினும் மாந்தர்
உறைநிலத்தோடு ஒட்டல் அரிது.

Though fort be none, and store of wealth they lack, 'Tis hard a people's homesteads to attack !

It is a hazardous thing to attack men in their own country, although they may neither have fortress.

power nor a good

9

500. காலாழ் களரின் நரியடும் கண்ணஞ்சா
வேலாள் முகத்த களிறு.

The jackal slays, in miry paths of foot-betraying fen, The elephant of fearless eye and tusks transfixing armed

men.

A fox can kill a fearless, warrior-faced, elephant, if it go into mud in which its legs sink down.

10

௫௧. தெரிந்து தெளிதல்

Ch. 51. Selection and Confidence

*501. அறம்பொருள் இன்பம் உயிரச்சம் நான்கின்
திறந்தெரிந்து தேறப் படும்.*

How treats he virtue, wealth and pleasure? How, when
life 's at stake,
Comports himself? This four-fold test of man will full
assurance make.

Let (a minister) be chosen, after he has been tried by means of these four things, viz.,—his virtue, (love of) money, (love of) sexual pleasure, and fear of (losing) life. 1

*502. குடிப்பிறந்து குற்றத்தின் நீங்கி வடுப்பரியும்
நாணுடையான் கட்டே தெளிவு.*

Of noble race, of faultless worth, of generous pride
That shrinks from shame or stain ; in him

may king

confide.

(The king's) choice should (fall) on him, who is of good family, who is free from faults, and who has the modesty which fears the wounds (of sin). 2

503. அரியகற்று ஆசற்றார் கண்ணும் தெரியுங்கால்
இன்மை அரிதே வெளிறு.

Though deeply learned, unflecked by fault, 'tis rare to see, When closely scanned, a man from all unwisdom free.

When even men, who have studied the most difficult

works, and who are free from faults, are (carefully) examined,

it is a rare thing to find them without ignorance.
3

504. குணம்நாடிக் குற்றமும் நாடி அவற்றுள்
மிகைநாடி மிக்க கொளல்.

Weigh well the good of each, his failings closely scan, As these or those prevail, so estimate the man.

Let (a king) consider (a man's) good qualities, as well as his faults, and then judge (of his character) by that which prevails.

505. பெருமைக்கும் ஏனைச் சிறுமைக்கும் தத்தம்
கருமமே கட்டளைக் கல்.

Of greatness and of meanness too,
The deeds of each are touchstone true.

A man's deeds are the touch-stone of his greatness and littleness.

5

506. அற்றாரைத் தேறுதல் ஓம்புக மற்றவர்
பற்றிலர் நாணார் பழி.

Beware of trusting men who have no kith or kin;
No bonds restrain such men, no shame deters from sin.

Let (a king) avoid choosing men who have no
such men have no attachments, and therefore have

relations;
no fear of
crime.

6

507. காதன்மை கந்தா அறிவறியார்த் தேறுதல்
பேதைமை யெல்லாம் தரும்.

By fond affection led who trusts in men of unwise soul, Yields all his being up to folly's blind control.

To choose ignorant men, through partiality, is the height of folly.

508. தேரான் பிறனைத் தெளிந்தான் வழிமுறை
தீரா இடும்பை தரும்.

Who trusts an untried stranger, brings disgrace, Remediless, on all his race.

Sorrow that will not leave even his posterity will come

upon him who chooses a stranger whose character known.
he has not

8

509. தேறற்க யாரையும் தேராது தேர்ந்தபின்
தேறுக தேறும் பொருள்.

Trust no man whom you have not fully tried, When tested, in his prudence proved confide.

Let (a king) choose no one without previous consideration; after he has made his choice, let him unhesitatingly select for each such duties as are appropriate. 9

510. தேரான் தெளிவும் தெளிந்தான்கண் ஐயுறவும்
தீரா இடும்பை தரும்.

Trust where you have not tried, *doubt* of a friend to feel, Once trusted, wounds inflict that nought can heal.

To make choice of one who has not been examined, and to entertain doubts respecting one who has been chosen, will produce irremediable sorrow. 10

௫௨. தெரிந்து வினையாடல்
Ch. 52. Selection and Employment

511. நன்மையும் தீமையும் நாடி நலம்புரிந்த
தன்மையான் ஆளப் படும்.

Who good and evil scanning, ever makes the good his joy; Such man of virtuous mood should king employ.

He should be employed (by a king), whose nature leads him to choose the good, after having weighed both the evil and the good in any undertaking. 1

512. வாரி பெருக்கி வளம்படுத்து உற்றவை
ஆராய்வான் செய்க வினை.

Who swells the revenues, spreads plenty o'er the land, Seeks out what hinders progress, his the workman's hand.

Let him do (the king's) work who can enlarge the sources (of revenue), increase wealth and considerately prevent the accidents (which would destroy it). 2

513. அன்பறிவு தேற்றம் அவாவின்மை இந்நான்கும்
நன்குடையான் கட்டே தெளிவு.

A loyal love with wisdom, clearness, mind from avarice

free;

Who hath these four good gifts should ever

trusted be.

Let the choice (of a king) fall upon him who largely possesses these four things, love, knowledge, a clear mind, and freedom from covetousness. 3

514. எனைவகையான் தேறியக் கண்ணும் வினைவகையான்

வேறாகும் மாந்தர் பலர்.

Even when tests of every kind are multiplied, Full many a man proves otherwise, by action tried!

Even when (a king) has tried them in every possible way, there are many men who change, from the nature of the works (in which they may be employed). 4

515. அறிந்தாற்றிச் செய்கிற்பாற்கு அல்லால் வினைதான்

சிறந்தானென்று ஏவற்பாற் றன்று.

No specious fav'rite should the king's commission bear, But he that knows, and work performs with patient care.

(A king's) work can only be accomplished by a man of wisdom and patient endurance; it is not of a nature to be given to one from mere personal attachment. 5

516. செய்வானை நாடி வினைநாடிக் காலத்தோடு
எய்த உணர்ந்து செயல்.

Let king first ask, 'Who shall the deed perform ?' and

'What the deed?'

Of hour befitting both assured, let every work proceed.

Let (a king) act, after having considered the he is to employ), the deed (he desires to do), which is suitable to it. agent (whom and the time

6

517. இதனை இதனால் இவன்முடிக்கும் என்றாய்ந்து
அதனை அவன்கண் விடல்.

'This man, this work shall thus work out,' let thoughtful

king command ;

Then leave the matter wholly in his servant's hand.

After having considered, "this man can accomplish this, by these means," let (the king) leave of that duty.
with him the discharge
7

518. வினைக்குரிமை நாடிய பின்றை அவனை
அதற்குரிய னாகச் செயல்.

As each man's special aptitude is known,
Bid each man make that special work his own.

Having considered what work a man is king) employ him in that work.

fit for, let (the
8

519. வினைக்கண் வினையுடையான் கேண்மைவே றாக
நினைப்பானை நீங்கும் திரு.

Fortune deserts the king who ill can bear
Informal friendly ways of men his toils who share.

Prosperity will leave (the king) who doubts the friendship

of the man who steadily labours in the duties.
discharge of his
9

520. நாடோறும் நாடுக மன்னன் வினைசெய்வான்
கோடாமை கோடா துலகு.

Let king search out his servants' deeds each day;

When these do right, the world goes rightly on its way.

Let a king daily examine the conduct
they do not act crookedly, the world will

of his servants ; if
not act crookedly.

௫௩. சுற்றந் தழால்

Ch. 53. Cherishing one's Kindred

521. பற்றற்ற கண்ணும் பழமைபா ராட்டுதல்
சுற்றத்தார் கண்ணே யுள.

When wealth is fled, old kindness still to show, Is kindly grace that only kinsmen know.

Even when (a man's) property is all gone, relatives will act towards him with their accustomed (kindness). 1

522. விருப்பறாச் சுற்றம் இயையின் அருப்பறா
ஆக்கம் பலவும் தரும்.

The gift of kin's unfailing love bestows
Much gain of good, like flower that fadeless blows.

If (a man's) relatives remain attached to him with unchanging love, it will be a source of ever-increasing wealth 2

523. அளவளா வில்லாதான் வாழ்க்கை குளவளாக்
கோடின்றி நீர்நிறைந் தற்று.

His joy of life who mingles not with kinsmen gathered round,
Is lake where streams pour in, with no encircling bound.

The wealth of one who does not mingle freely with his relatives, will be like the filling of water in a spacious tank, that has no banks. 3

524. சுற்றத்தால் சுற்றப் படஒழுகல் செல்வந்தான்
பெற்றத்தால் பெற்ற பயன்.

The profit gained by wealth's increase,
Is living compassed round by relatives in peace.

To live surrounded by relatives, is the advantage to be derived from the acquisition of wealth. 4

525. கொடுத்தலும் இன்சொலும் ஆற்றின் அடுக்கிய
சுற்றத்தால் சுற்றப் படும்.

Who knows the use of pleasant words, and can give,
liberal gifts Connections, heaps of them,

surrounding him shall live.

He will be surrounded by numerous relatives fests generosity and affability.

who mani-
5

526.

பெருங்கொடையான் பேணான் வெகுளி அவனின்
மருங்குடையார் மாநிலத்து இல்.

Than one who gifts bestows and wrath restrains,
Through the wide world none larger following gains.

No one. in all the world will have so many relatives (about him), as he who makes large gifts, way to anger and does not give

6

527. காக்கை கரவா கரைந்துண்ணும் ஆக்கமும்
அன்னநீ ரார்க்கே உள.

The crows conceal not, call their friends to come, then eat ;
Increase of good such worthy ones shall meet.

The crows do not conceal (their prey), but will call out for others (to share with them) while they eat it ; wealth will be with those who show a similar disposition (towards their relatives). 7

528. பொதுநோக்கான் வேந்தன் வரிசையா நோக்கின்
அதுநோக்கி வாழ்வார் பலர்.

Where king regards not all alike, but each in his

degree, 'Neath such discerning rule many dwell happily.

Many relatives will live near a king, when they observe that he does not look on all alike, but that he looks on each man according to his merit.
8

529. தமராகித் தற்றுறந்தார் சுற்றம் அமராமைக்
காரணம் இன்றி வரும்.

Who once were his, and then forsook him, as before

Will come around, when cause of disagreement is no

more.

Those who have been friends and have afterwards forsaken him, will return and join themselves (to him), when the cause of disagreement is not to be found in him.
9

530. உழைப்பிரிந்து காரணத்தின் வந்தானை வேந்தன்
இழைத்திருந்து எண்ணிக் கொளல்.

Who causeless went away, then to return, for any cause,

ask leave ;

The king should sift their motives well, consider, and

receive!

When one may have left him, and for some cause has

returned to him, let the king fulfil the object (for which he has come back) and thoughtfully receive him again. 10

௫௪. பொச்சாவாமை

Ch. 54. Unforgetfulness *531.*

இறந்த வெகுளியின் தீதே சிறந்த
உவகை மகிழ்ச்சியிற் சோர்வு.

'Tis greater ill, if rapture of o'erweening gladness to
the soul
Bring self-forgetfulness, than if transcendent wrath
control.

More evil than excessive anger, is forgetfulness which springs from the intoxication of great joy.

1

532. பொச்சாப்புக் கொல்லும் புகழை அறிவினை
நிச்ச நிரப்புக்கொன் றாங்கு.

Perpetual poverty is death to wisdom of the wise;
When man forgets himself his glory dies!

Forgetfulness will destroy fame, even as constant poverty destroys knowledge.

2

533. பொச்சாப்பார்க்கு இல்லை புகழ்மை அதுவுலகத்து
எப்பால்நூ லோர்க்கும் துணிவு.

'To self-oblivious men no praise'; this rule
Decisive wisdom sums of every school.

Thoughtlessness will never acquire fame; and this tenet is upheld by all treatises in the world.

3

534. அச்ச முடையார்க்கு அரணில்லை ஆங்கில்லை
பொச்சாப் புடையார்க்கு நன்கு.

'To cowards is no fort's defence': e'en so
The self-oblivious men no blessing know.

Just as the coward has no defence (by whatever fortifica- tions he may be surrounded), so the thoughtless has no good (whatever advantages he may possess).

4

535. முன்னுறக் காவாது இழுக்கியான் தன்பிழை

பின்னூறு இரங்கி விடும்.

To him who nought foresees, recks not of anything,

The after woe shall sure repentance bring.

The thoughtless man, who provides not against the calamities that may happen, will afterwards repent for his fault.
5

536. இழுக்காமை யார்மாட்டும் என்றும் வழுக்காமை
வாயின் அதுவொப்பது இல்.

Towards all unswerving, ever watchfulness of soul
retain,

Where this is found there is no greater gain.

There is nothing comparable with the possession of unfailing thoughtfulness at all times, and towards all persons. 6

537. அரியஎன்று ஆகாத இல்லைபொச் சாவாக்
கருவியால் போற்றிச் செயின்.

Though things are arduous deemed, there 's nought may
not be won,
When work with mind's unslumbering energy and
thought is done.

There is nothing too difficult to be accomplished, if a man set about it carefully, with unflinching endeavour. 7

538. புகழ்ந்தவை போற்றிச் செயல்வேண்டும் செய்யாது
இகழ்ந்தார்க்கு எழுமையும் இல்.

Let things that merit praise thy watchful soul employ;
Who these despise attain through sevenfold births no joy.

Let (a man) observe and do these things which have been praised (by the wise); if he neglects and fails to perform them, for him there will be no (happiness) throughout the seven births. 8

539. இகழ்ச்சியின் கெட்டாரை உள்ளுக தாந்தம்
மகிழ்ச்சியின் மைந்துறும் போழ்து.

Think on the men whom scornful mind hath brought to

nought,

When exultat ion overwhelms thy wildered thought.

Let (a king) think of those who have been ruined by neglect, when his mind is elated with joy. 9

540. உள்ளியது எய்தல் எளிதுமன் மற்றுந்தான்
உள்ளியது உள்ளப் பெறின்.

'Tis easy what thou hast in mind to gain,
If what thou hast in mind thy mind retain.

It is easy for (one) to obtain whatever if he can again think of it.

he may think of,
10

௫௫. செங்கோன்மை

Ch. 55. The Right Sceptre

541. ஓர்ந்துகண் ணோடாது இறைபுரிந்து யார்மாட்டும்
தேர்ந்துசெய் வஃதே முறை.

Search out, to no one favour show, with heart that
justice loves
Consult, then act; this is the rule that right approves.

To examine into (the crimes which may be committed), to show no favour (to any one), to desire to act with impartia- lity towards all, and to inflict (such punishments) as may be wisely resolved on, constitute rectitude. 1

542. வானோக்கி வாழும் உலகெல்லாம் மன்னவன்
கோல்நோக்கி வாழும் குடி.

All earth looks up to heav'n whence raindrops fall
; All subjects look to king that ruleth all.

When there is rain, the living creation thrives

; and so when the king rules justly, his subjects thrive.
2

543. அந்தணர் நூற்கும் அறத்திற்கும் ஆதியாய்
நின்றது மன்னவன் கோல்.

Learning and virtue of the sages spring,
From all-controlling sceptre of the king.

The sceptre of the king is the firm support of the Vedas of the Brahmin, and of all virtues therein described. 3

544. குடிதழீஇக் கோலோச்சும் மாநில மன்னன்
அடிதழீஇ நிற்கும் உலகு.

Whose heart embraces subjects all, lord over mighty land
Who rules, the world his feet embracing stands.

The world will constantly embrace the feet of the great
king who rules over his subjects with love.
4

545. இயல்புளிக் கோலோச்சும் மன்னவன் நாட்ட
பெயலும் விளையுளுந் தொக்கு.

Where king, who righteous laws regards, the wields,
sceptre
There fall the showers, there rich abundance crowns the

fields.

Rain and plentiful crops will ever dwell together in the country of the king who sways his sceptre with justice. 5

546. வேலன்று வென்றி தருவது மன்னவன்
கோலதூஉம் கோடா தெனின்.

Not lance gives kings the victory,
But sceptre swayed with equity.

It is not the javelin that gives victory, but the king's sceptre, if it do no injustice.
6

547. இறைகாக்கும் வையக மெல்லாம் அவனை
முறைகாக்கும் முட்டாச் செயின்.

The king all the whole realm of earth protects;
And justice guards the king who right respects.

The king defends the whole world; and justice, when administered without defect, defends the

king. 7

*548. எண்பதத்தான் ஓரா முறைசெய்யா மன்னவன்
தண்பதத்தான் தானே கெடும்.*

Hard of access, nought searching out, with partial hand
The king who rules, shall sink and perish from the land.

The king who gives not facile audience (to those who approach him), and who does not examine and pass judgment
(on their complaints), will perish in disgrace.
8

*549. குடிபுறங் காத்தோம்பிக் குற்றங் கடிதல்
வடுவன்று வேந்தன் தொழில்.*

Abroad to guard, at home to punish, brings No just reproach; 'tis work assigned to kings.

In guarding his subjects (against injury from others), and in preserving them himself, to punish crime is not a fault in a king, but a duty.
9

*550. கொலையிற் கொடியாரை வேந்தொறுத்தல் பைங்கூழ்
களைகட் டதனொடு நேர்.*

By punishment of death the cruel to restrain,
Is as when farmer frees from weeds the tender grain.

For a king to punish criminals with death, is like pulling up the weeds in the green corn.
10

ருகூ. கொடுங்கோன்மை
Ch. 56. The Cruel Sceptre

551. *கொலைமேற்கொண் டாரிற் கொடிதே அலைமேற்கொண்டு*
அல்லவை செய்தொழுகும் வேந்து.

Than one who plies the murderer's trade, more cruel is
the king
Who all injustice works, his subjects harassing.

The king who gives himself up to oppression and acts unjustly (towards his subjects) is more cruel than the man who leads the life of a murderer.
1

552. வேலொடு நின்றான் இடுஎன் றதுபோலும்

கோலொடு நின்றான் இரவு.

As 'Give' the robber cries with lance uplift, So kings with sceptred hand implore a gift.

The request (for money) of him who holds the sceptre, is like the word of a highway robber who stands with a weapon

in hand and says "give up your wealth."

2

553. நாடொறும் நாடி முறைசெய்யா மன்னவன்
நாடொறும் நாடு கெடும்.

Who makes no daily search for wrongs, nor justly rules,

that king
Doth day by day his realm to ruin bring.

The country of the king who does not daily examine into the wrongs done and distribute justice, will daily fall to ruin.

3

554. கூழும் குடியும் ஒருங்கிழக்கும் கோல்கோடிச்
சூழாது செய்யும் அரசு.

Whose rod from right deflects, who counsel doth refuse, At once his wealth and people utterly shall lose.

The king, who, without reflecting (on its evil consequences), perverts justice, will lose at once both his wealth and his subjects.
4

555. அல்லற்பட்டு ஆற்றாது அழுதகண் ணீரன்றே
செல்வத்தைத் தேய்க்கும் படை.

His people's tears of sorrow past endurance, are not they Sharp instruments to wear the monarch's wealth away?

Will not the tears, shed by a people who cannot endure the oppression which they suffer (from their king), become a saw to waste away his wealth?
5

556. மன்னர்க்கு மன்னுதல் செங்கோன்மை அஃதின்றேல்

மன்னுவாம் மன்னர்க் கொளி.

To rulers' rule stability is sceptre right;

When this is not, quenched is the rulers' light.

Righteous government gives permanence to (the fame of) kings ; without that their fame will have no endurance. 6

557. துளியின்மை ஞாலத்திற்கு எற்றற்றே வேந்தன்
அளியின்மை வாழும் உயிர்க்கு.

As lack of rain to thirsty lands beneath,
Is lack of grace in kings to all that breathe.

As is the world without rain, so live a people whose king

is without kindness.
7

558. இன்மையின் இன்னாது உடைமை முறைசெய்யா
மன்னவன் கோற்கீழ்ப் படின்.

To poverty it adds a sharper sting,
To live beneath the sway of unjust king.

Property gives more sorrow than poverty, to those who

live under the sceptre of a king without justice.
8

559. முறைகோடி மன்னவன் செய்யின் உறைகோடி
ஒல்லாது வானம் பெயல்.

Where king from right deflecting, makes unrighteous
gain,
The seasons change, the clouds pour down no
rain.

If the king acts contrary to justice, rain will become
unseasonable, and the heavens will withhold their showers. 9

560. ஆபயன் குன்றும் அறுதொழிலோர் நூல்மறப்பர்
காவலன் காவான் எனின்.

Where guardian guardeth not, udder of kine grows dry,
And Brahmans' sacred lore will all forgotten lie.

If the guardian (of the country) neglects to guard it, the

produce of the cows will fail, and the men of six-duties viz.,

the Brahmins will forget the vedas.

10

௫௭. வெருவந்த செய்யாமை
Ch. 57. Absence of 'Terrorism'

561. தக்காங்கு நாடித் தலைச்செல்லா வண்ணத்தால்
ஒத்தாங்கு ஒறுப்பது வேந்து.

Who punishes, investigation made in due degree,
So as to stay advance of crime, a king is he.

He is a king who having equitably examined (any injustice which has been brought to his notice), suitably punishes it, so that it may not be again committed. 1

*562. கடிதோச்சி மெல்ல எறிக நெடிதாக்கம்
நீங்காமை வேண்டு பவர்.*

For length of days with still increasing joys on Heav'n

who call,
Should raise the rod with brow severe, but let it gently
fall.

Let the king, who desires that his prosperity may long remain, commence his preliminary enquiries with strictness, and then punish with mildness.

2

563. வெருவந்த செய்தொழுகும் வெங்கோல னாயின்
ஒருவந்தம் ஒல்லைக் கெடும்.

Where subjects dread of cruel wrongs endure,
Ruin to unjust king is swift and sure.

The cruel-sceptred king, who acts so as to put his subjects in fear, will certainly and quickly come to ruin.

3

564. இறைகடியன் என்றுரைக்கும் இன்னாச்சொல் வேந்தன்
உறைகடுகி ஒல்லைக் கெடும்.

'Ah! cruel is our king,' where subjects sadly say,
His age shall dwindle, swift his joy of life decay.

The king who is spoken of as cruel will quickly perish, his life becoming shortened.

4

565. அருஞ்செவ்வி இன்னா முகத்தான் பெருஞ்செல்வம்

பேஎய்கண் டன்னது உடைத்து.

Whom subjects scarce may see, of harsh forbidding
countenance;
His ample wealth shall waste, blasted by demon's glance.

The great wealth of him who is difficult of access and possesses a sternness of countenance, is like that which has been obtained by a devil. 5

566. கடுஞ்சொல்லன் கண்ணில னாயின் நெடுஞ்செல்வம்
நீடின்றி ஆங்கே கெடும்.

The tyrant, harsh in speech and hard of eye,
His ample joy, swift fading, soon shall die.

The abundant wealth of the king whose words are harsh and whose looks are void of kindness, will instantly perish instead of abiding long, with him. 6

567. கடுமொழியும் கையிகந்த தண்டமும் வேந்தன்
அடுமுரண் தேய்க்கும் அரம்.

Harsh words and punishments severe beyond the

right,
Are file that wears away the monarch's conquering might.

Severe words and excessive punishments will be a file to waste away a king's power for destroying (his enemies). 7

568. இனத்தாற்றி எண்ணாத வேந்தன் சினத்தாற்றிச்
சீறின் சிறுகும் திரு.

Who leaves the work to those around, and thinks of it
no more;
If he in wrathful mood reprove, his prosperous days are
o'er!

The prosperity of that king will waste away, who without reflecting (on his affairs himself), commits them to his ministers, and (when a failure occurs) gives way to anger, and rages against them. 8

*569. செருவந்த போழ்திற் சிறைசெய்யா வேந்தன்
வெருவந்து வெய்து கெடும்.*

Who builds no fort whence he may foe defy, In time of war shall fear and swiftly die.

The king who has not provided himself with a place of defence, will in times of war be seized with fear and quickly perish.

9

*570. கல்லார்ப் பிணிக்கும் கடுங்கோல் அதுவல்லது
இல்லை நிலக்குப் பொறை.*

Tyrants with fools their counsels share:
Earth can no heavier burthen bear!

The earth bears up no 'greater burden than ignorant men whom a cruel sceptre attaches to itself (as the ministers of its evil deeds).

10

௫௮. கண்ணோட்டம்
Ch. 58. Benignity

571. கண்ணோட்டம் என்னும் கழிபெரும் காரிகை

உண்மையான் உண்டிவ் வுலகு.

Since true benignity, that grace exceeding great,
resides

In kingly souls, the world in happy state àbides.

The world exists through that greatest
ornament (of

princes), a gracious demeanour.

1

572. கண்ணோட்டத் துள்ளது உலகியல் அஃதிலார்
உண்மை நிலக்குப் பொறை.

The world goes on its wonted way, since grace
there;

benign is

All other men are burthen for the earth to bear.

The prosperity of the world springs from the
kindliness, the existence of those who have no

the earth.

(kindliness) is a burden to 2

573. பண்என்னும் பாடற்கு இயைபின்றேல்
கண்என்னும்
கண்ணோட்டம் இல்லாத கண்.

Where not accordant with the song, what use of
sounding chords?
What gain of eye that no benignant light affords?

Of what avail is a song if it be inconsistent with harmony? What is the use of eyes which possess no kindliness. 3

574. உளபோல் முகத்தெவன் செய்யும் அளவினால்
கண்ணோட்டம் இல்லாத கண்.

The seeming eye to face gives no expressive
When not with duly meted kindness bright.
light,

Beyond appearing to be in the face, what good do they do, those eyes in which is no well-regulated kindness? 4

575. கண்ணிற்கு அணிகலம் கண்ணோட்டம்

அஃதின்றேல்

புண்ணென்று உணரப் படும்.

Benignity is eyes' adorning grace ;
Without it eyes are wounds disfiguring face.

Kind looks are the ornaments of the eyes ; without these they will be considered (by the wise) to be merely two sores. 5

576. மண்ணோ டியைந்த மரத்தனையர் கண்ணோ
டியைந்துகண் ணோடா தவர்.

Whose eyes 'neath brow infixed diffuse no ray
Of grace ; like tree in earth infixed are they.

They resemble the trees of the earth, who, although they have eyes, never look kindly (on others). 6

577. கண்ணோட்டம் இல்லவர் கண்ணிலர் கண்ணுடையார்

கண்ணோட்டம் இன்மையும் இல்.

Eyeless are they whose eyes with no benignant shine ;
lustre Who 've eyes can never lack the light of grace benign.

Men without kind looks are men without eyes: those who (really) have eyes are also not devoid of kind looks. 7

578. கருமஞ் சிதையாமல் கண்ணோட வல்லார்க்கு
உரிமை உடைத்திவ் வுலகு.

Who can benignant smile, yet leave no work undone ;
By them as very own may all the earth be won.

The world is theirs (kings) who are able to show kindness, without injury to their affairs, (administration of Justice). 8

579. ஒறுத்தாற்றும் பண்பினார் கண்ணும்கண் ணோடிப்
பொறுத்தாற்றும் பண்பே தலை.

To smile on those that vex, with kindly face,
Enduring long, is most excelling grace.

Patiently to bear with, and shew kindness to those who grieve us, is the most excellent of all dispositions.

9

580. பெயக்கண்டும் நஞ்சுண் டமைவர் நயத்தக்க
நாகரிகம் வேண்டு பவர்.

They drink with smiling grace, though poison interfused
they see,
Who seek the praise of all-esteemed courtesy.

Those who desire (to cultivate that degree of) urbanity
which all shall love, even after swallowing the poison served to
them by their friends, will be friendly with them.

10

௫௯. ஒற்றாடல்
Ch. 59. Detectives

581. ஒற்றும் உரைசான்ற நூலும் இவையிரண்டும்
தெற்றென்க மன்னவன் கண்.

These two: the code renowned and spies,
In these let king confide as eyes.

Let a king consider as his eyes these two things, a

spy and a book (of laws) universally esteemed.
1

582. எல்லார்க்கும் எல்லாம் நிகழ்பவை எஞ்ஞான்றும்
வல்லறிதல் வேந்தன் தொழில்.

Each day, of every subject every deed,
'Tis duty of the king to learn with speed.

It is the duty of a king to know quickly (by a spy) what all happens, daily, amongst all men.
2

583. ஒற்றினான் ஒற்றிப் பொருள்தெரியா மன்னவன்
கொற்றங் கொளக்கிடந்தது இல்.

By spies who spies, not weighing things they bring,
Nothing can victory give to that unwary king.

There is no way for a king to obtain conquests, who knows not the advantage of discoveries made by a spy.
3

584. வினைசெய்வார் தம்சுற்றம் வேண்டாதார் என்றாங்கு
அனைவரையும் ஆராய்வது ஒற்று.

His officers, his friends, his enemies,
All these who watch are trusty spies.

He is a spy who watches all men, to wit, those who are in
the king's employment, his relatives, and his enemies. 4

585. கடாஅ உருவொடு கண்ணஞ்சாது யாண்டும்
உகாஅமை வல்லதே ஒற்று.

Of unsuspected mien and all-unfearing eyes,
Who let no secret out, are trusty spies.

A spy is one who is able to assume an appearance which may create no suspicion (in the minds of others), who fears no man's face, and who never reveals (his purpose). 5

586. துறந்தார் படிவத்த ராகி இறந்தாராய்ந்து
என்செயினும் சோர்விலது ஒற்று.

As monk or devotee, through every hindrance making way,
A spy, whate'er men do, must watchful

mind display.

He is a spy who, assuming the appearance of an ascetic, goes into (whatever place he wishes), examines into (all that is needful), and never discovers himself, whatever may be done to him.
6

587. மறைந்தவை கேட்கவற் றாகி அறிந்தவை
ஐயப்பாடு இல்லதே ஒற்று.

A spy must search each hidden matter out, And full report must render, free from doubt.

A spy is one who is able to discover what is hidden, and who retains no doubt concerning what he has known. 7

588. ஒற்றொற்றித் தந்த பொருளையும் மற்றுமோர்
ஒற்றினால் ஒற்றிக் கொளல்.

Spying by spies, the things they tell
To test by other spies is well.

Let not a king receive the information which a spy has discovered and made known to him, until he has examined it by another spy.
8

589. ஒற்றொற் றுணராமை ஆள்க உடன்மூவர்
சொல்தொக்க தேறப் படும்.

One spy must not another see : contrive it so ;
And things by three confirmed as truth you know.

Let a king employ spies so that one may have no knowledge of the other ; and when the information of three agrees together, let him receive it.
9

590. சிறப்பறிய ஒற்றின்கண் செய்யற்க செய்யின்
புறப்படுத்தா னாகும் மறை.

Reward not trusty spy in others' sight,
Or all the mystery will come to light.

Let not a king publicly confer on a spy any marks of his

favour ; if he does, he will divulge his own secret.
10

சுo. ஊக்கம் உடைமை

Ch. 60. Energy

591. *உடைய ரெனப்படுவது ஊக்கம்அஃ தில்லார்*
உடையது உடையரோ மற்று.

'Tis energy gives men o'er that they own a true control; They nothing own who own not energy of soul.

Energy makes out the man of property ; as for those who are destitute of it, do they (really) possess what they possess ? 1

592. *உள்ளம் உடைமை உடைமை பொருளுடைமை*
நில்லாது நீங்கி விடும்.

The wealth of mind man owns a real worth imparts,

Material wealth man owns endures not, utterly

departs.

The possession of (energy of) mind is true property ; the possession of wealth passes away and abides not. 2

593. ஆக்கம் இழந்தேமென்று அல்லாவார் ஊக்கம்
ஒருவந்தம் கைத்துடை யார்.

'Lost is our wealth,' they utter not this cry distressed, The men of firm concentred energy of soul possessed.

They who are possessed of enduring energy will not trouble themselves, saying, "we have lost our property." 3

594. ஆக்கம் அதர்வினாய்ச் செல்லும் அசைவிலா
ஊக்க முடையா னுழை.

The man of energy of soul inflexible,
Good fortune seeks him out and comes a friend to dwell.

Wealth will find its own way to the man of unfailing energy.
4

595. வெள்ளத் தனைய மலர்நீட்டம் மாந்தர்தம்
உள்ளத் தனையது உயர்வு.

With rising flood the rising lotus flower its stem

unwinds; The dignity of men is measured by their minds.

The stalks of water-flowers are proportionate to the depth of water; so is men's greatness proportionate to their minds. 5

596. உள்ளுவ தெல்லாம் உயர்வுள்ளல் மற்றது
தள்ளினும் தள்ளாமை நீர்த்து.

Whate'er you ponder, let your aim be lofty still,
Fate cannot hinder always, thwart you as it will.

In all that a king thinks of, let him think of his greatness; and if it should be thrust from him (by fate), it will have the nature of not being thrust from him. 6

597. சிதைவிடத்து ஒல்கார் உரவோர் புதையம்பிற்
பட்டுப்பா டூன்றும் களிறு.

The men of lofty mind quail not in ruin's fateful hour,

The elephant retains his dignity mid arrows' deadly

shower.

The strong-minded will not faint, even when all is lost; the elephant stands firm, even when arrows.
wounded by a shower of
7

598. உள்ளம் இலாதவர் எய்தார் உலகத்து
வள்ளியம் என்னும் செருக்கு.

The soulless man can never gain
Th' ennobling sense of power with men.

Those who have no (greatness of) mind, will not acquire the joy of saying in the world, "we have exercised liberality."

599. பரியது கூர்ங்கோட்டது ஆயினும் யானை
வெரூஉம் புலிதாக் குறின்.

Huge bulk of elephant with pointed tusk all armed, When tiger threatens shrinks away alarmed !

Although the elephant has a large body, and a sharp tusk, yet it fears the attack of the tiger.
9

600. உரமொருவற்கு உள்ள வெறுக்கைஅஃ தில்லார்

மரம்மக்க ளாதலே வேறு.

Firmness of soul in man is real excellence; Others are trees, their human form a mere pretence.

Energy is mental wealth; those men who are destitute of it are only trees in the form of men. 10

௬௧. மடி இன்மை
Ch. 61. Unsluggishness

601. குடியென்னும் குன்றா விளக்கம் மடியென்னும்
மாசூர மாய்ந்து கெடும்.

Of household dignity the lustre beaming bright,
Flickers and dies when sluggish foulness dims its light.

By the darkness, of idleness, the indestructible lamp of family (rank) will be extinguished.

602. மடியை மடியா ஒழுகல் குடியைக்
குடியாக வேண்டு பவர்.

Let indolence, the death of effort, die,

If you 'd uphold your household's dignity.

Let those, who desire that their family may be illustrious, put away all idleness from their conduct.

2

603. மடிமடிக் கொண்டொழுகும் பேதை பிறந்த
குடிமடியும் தன்னினும் முந்து.

Who fosters indolence within his breast, the silly elf ! The house from which he springs shall perish ere himself.

The (lustre of the) family of the ignorant man, who acts under the influence of destructive laziness will perish, even before he is dead.

3

604. குடிமடிந்து குற்றம் பெருகும் மடிமடிந்து
மாண்ட உஞற்றி லவர்க்கு.

His family decays, and faults unheeded thrive,

Who, sunk in sloth, for noble objects doth

not strive.

Family (greatness) will be destroyed, and faults will increase, in those men who give way to laziness, and put forth no dignified exertions.

4

605. நெடுநீர் மறவி மடிதுயில் நான்கும்
கெடுநீரார் காமக் கலன்.

Delay, oblivion, sloth, and sleep: these four
Are pleasure-boat to bear the doomed to ruin's shore.

Procrastination, forgetfulness, idleness, and sleep, these four things, form the vessel which is desired by those destined to destruction.

5

606. படியுடையார் பற்றமைந்தக் கண்ணும் மடியுடையார்
மாண்பயன் எய்தல் அரிது.

Though lords of earth unearned possessions gain,
The slothful ones no yield of good obtain.

It is a rare thing for the idle, even when

possessed of the
riches of kings who ruled over the whole earth, to derive any
great benefit from it.
6

607. இடிபுரிந்து எள்ளுஞ்சொல் கேட்பர் மடிபுரிந்து
மாண்ட உஞற்றி லவர்.

Who hug their sloth, nor noble works attempt, Shall hear reproofs and words of just contempt.

Those who through idleness, and do not engage themselves
in dignified exertion, will subject themselves to rebukes and
reproaches.
7

608. மடிமை குடிமைக்கண் தங்கின்தன் ஒன்னார்க்கு
அடிமை புகுத்தி விடும்.

If sloth a dwelling find mid noble family,

Bondsmen to them that hate them shall they be.

If idleness take up its abode in a king of high birth, it will make him a slave of his enemies. 8

609. குடியாண்மை யுள்வந்த குற்றம் ஒருவன்
மடியாண்மை மாற்றக் கெடும்.

Who changes slothful habits saves
Himself from all that household rule depraves.

When a man puts away idleness, the reproach which has come upon himself and his family will disappear. 9

610. மடியிலா மன்னவன் எய்தும் அடியளந்தான்
தாஅய தெல்லாம் ஒருங்கு.

The king whose life from sluggishness is rid, Shall rule o'er all by foot of mighty god bestrid.

The king who never gives way to idleness will obtain entire possession of (the whole earth) passed over by Him who measured (the worlds) with His foot. 10

௬௨. ஆள்வினை உடைமை
Ch. 62. Manly Effort

611. அருமை உடைத்தென்று அசாவாமை வேண்டும்

பெருமை முயற்சி தரும்.

Say not, ''Tis hard,' in weak, desponding hour,
For strenuous effort gives prevailing power.

Yield not to the feebleness which says, "this is too difficult to be done"; labour will give the greatness (of mind) which is necessary (to do it). 1

163

திருக்குறள் ஆள்வினை
உடைமை

612. வினைக்கண் வினைகெடல் ஓம்பல் வினைக்குறை
தீர்ந்தாரின் தீர்ந்தன்று உலகு.

In action be thou 'ware of act's defeat;
The world leaves those who work leave incomplete!

Take care not to give up exertion in the midst of a work; the world will abandon those who abandon their unfinished work.
2

613. தாளாண்மை என்னும் தகைமைக்கண் தங்கிற்றே
வேளாண்மை என்னுஞ் செருக்கு.

In strenuous effort doth reside
The power of helping others: noble pride!

The lustre of munificence will dwell only with the dignity of laboriousness or efforts.
8

614. *தாளாண்மை இல்லாதான் வேளாண்மை*
வாளாண்மை போலக் கெடும்.

பேடிகை

Beneficent intent in men by whom no strenuous work

is wrought,

Like battle-axe in sexless being's hand availeth nought.

The liberality of him, who does not labour, will fail, liks the manliness of a hermaphrodite, who has a sword in ite hand.
4

615.

இன்பம் விழையான் வினைவிழைவான் தன்கேளிர்
துன்பம் துடைத்தூன்றும் தூண்.

Whose heart delighteth not in pleasure, but in action

finds delight,

He wipes away his kinsmen's grief and stands of their might.

the pillar

He who desires not pleasure, but desires labour, will be a pillar to sustain his relations, wiping away their sorrows. 5

616. முயற்சி திருவினை யாக்கும் முயற்றின்மை
இன்மை புகுத்தி விடும்.

Effort brings fortune's sure increase,
Its absence brings to nothingness.

Labour will produce wealth; idleness will bring poverty. 6

617. மடியுளாள் மாமுகடி என்ப மடியிலான்
தாளுளாள் தாமரையி னள்.

In sluggishness is seen misfortune's lurid form, the wise

declare;

Where man unslothful toils, she of the lotus

flower is

there !

They say that the black Mudevi (the goddess of adversity)

dwells with laziness, and the Latchmi (the goddess of

prosperity) dwells with the labour of the industrious.

7

618. பொறியின்மை யார்க்கும் பழியன்று அறிவறிந்து

ஆள்வினை இன்மை பழி.

'Tis no reproach though unpropitious fate should ban ;

But not to do man's work is foul disgrace to man !

Adverse fate is no disgrace to any one; to be without

exertion and without knowing what should be known, is

disgrace.

8

619. தெய்வத்தான் ஆகாது எனினும் முயற்சிதன்
மெய்வருத்தக் கூலி தரும்.

Though fate divine should make your labour vain ;

Effort its labour's sure reward will gain.

Although it be said that, through fate, it cannot be attained, yet labour, with bodily exertion, will yield its reward.
9

620. ஊழையும் உப்பக்கம் காண்பர் உலைவின்றித்
தாழாது உஞற்று பவர்.

Who strive with undismayed, unfaltering mind,
At length shall leave opposing fate behind.

They who labour on, without fear and without fainting will see even fate (put) behind their back.
10

௬௰௩. இடுக்கண் அழியாமை
Ch. 63. Hopefulness in Trouble

621. இடுக்கண் வருங்கால் நகுக அதனை
அடுத்தூர்வது அஃதொப்பது இல்.

Smile, with patient, hopeful heart, in troublous hour; Meet and so vanquish grief; nothing hath equal power.

If troubles come, laugh; there is nothing like that, to press upon and drive away sorrow.

1

622. வெள்ளத் தனைய இடும்பை அறிவுடையான்
உள்ளத்தின் உள்ளக் கெடும்.

Though sorrow, like a flood, comes rolling on,
When wise men's mind regards it,—it is gone!

A flood of troubles will be overcome by the (courageous) thought which the minds of the wise will entertain, even in sorrow.

2

623. இடும்பைக்கு இடும்பை படுப்பர் இடும்பைக்கு
இடும்பை படாஅ தவர்.

Who griefs confront with meek, ungrieving heart,
From them griefs, put to grief, depart.

They give sorrow to sorrow, who in sorrow do

not suffer sorrow.
3

624. மடுத்தவா யெல்லாம் பகடன்னான் உற்ற
இடுக்கண் இடர்ப்பாடு உடைத்து.

Like bullock struggle on through each obstructed way ; From such an one will troubles, troubled, roll away.

Troubles will vanish (i.e., will be troubled) before the man who (struggles against difficulties) as a buffalo (drawing a cart) through deep mire.
4

625. அடுக்கி வரினும் அழிவிலான் உற்ற
இடுக்கண் இடுக்கட் படும்.

When griefs press on, but fail to crush the patient heart,
Then griefs defeated, put to grief, depart.

The troubles of that man will be troubled (and disappear)
who, however thickly they may come upon him, does not
abandon (his purpose).
5

626. அற்றேமென்று அல்லற் படுபவோ
பெற்றேமென்று
ஓம்புதல் தேற்று தவர்.

Who boasted not of wealth, nor gave it all their heart,
Will not bemoan the loss, when prosperous days depart.

Will those men ever cry out in sorrow, "we are destitute,"
who, (in their prosperity), give not way to (undue desire) to
keep their wealth.

6

627. இலக்கம் உடம்பிடும்பைக் கென்று கலக்கத்தைக்
கையாறுக் கொள்ளாதாம் மேல்.

'Man's frame is sorrow's targe,' the noble mind reflects, Nor meets with troubled mind the sorrows it expects.

The great will not regard trouble as trouble,
the body is the butt of trouble.

knowing that

7

628. *இன்பம் விழையான் இடும்பை இயல்பென்பான்*
துன்பம் உறுதல் இலன்.

He seeks not joy, to sorrow man is born, he knows ; Such man will walk unharmed by touch of human woes.

That man never experiences sorrow, who does not seek for pleasure, and who considers distress to be natural (to man).

629. *இன்பத்துள் இன்பம் விழையாதான் துன்பத்துள்*
துன்பம் உறுதல் இலன்.

Mid joys he yields not heart to joys' control, Mid sorrows, sorrow cannot touch his soul.

He does not suffer sorrow in sorrow, who does not look for pleasure in pleasure.

9

630. *இன்னாமை இன்பம் எனக்கொளின் ஆகுந்தன்*
ஒன்னார் விழையுஞ் சிறப்பு.

Who pain as pleasure takes, he shall acquire The bliss to which his foes in vain aspire.

The elevation, which even his enemies will esteem, will

be gained by him, who regards pain as pleasure. 10

அரசியல் முற்றும்

The End of the section on 'Royalty.

The End of Rev. Drew's translation.

2. அமைச்சியல் — MINISTERS OF STATE

சுசு. அமைச்சு

Ch. 64. The Office of Minister of State

*631. கருவியும் காலமும் செய்கையும் செய்யும்
அருவினையும் மாண்டது அமைச்சு.*

A minister is he who grasps, with wisdom large,
Means, time, work's mode, and functions rare he must

discharge.

* The minister is one who can make an excellent choice of means, time, manner of execution, and the difficult undertaking (itself).

1

632. வன்கண் குடிகாத்தல் கற்றறிதல் ஆள்வினையோடு
ஐந்துடன் மாண்டது அமைச்சு.

A minister must greatness own of guardian power,
determined mind,
Learn'd wisdom, manly effort with the former five
combined.

The minister is one who in addition to the aforesaid five things excels in the possession of firmness, protection of subjects, clearness by learning, and perseverance.

2

633. பிரித்தலும் பேணிக் கொளலும் பிரிந்தார்ப்
பொருத்தலும் வல்லது அமைச்சு.

A minister is he whose power can foes divide,
Attach more firmly friends, of severed ones can heal the
breaches wide.

The minister is one who can effect discord (among foes), maintain the good-will of his friends and restore to friendship those who have seceded (from him). 3

* Translation in prose by Rev. John Lazarus.

634. தெரிதலும் தேர்ந்து செயலும் ஒருதலையாச்
சொல்லலும் வல்லது அமைச்சு.

A minister has power to see the methods help afford,
To ponder long, then utter calm conclusive word.

The minister is one who is able to comprehend (the whole nature of an undertaking), execute it in the best manner possible, and offer assuring advice (in time of necessity). 4

635. அறனறிந்து ஆன்றமைந்த சொல்லான்எஞ் ஞான்றுந்
திறனறிந்தான் தேர்ச்சித் துணை.

The man who virtue knows, has use of wise and pleasant words,
With plans for every season apt, in counsel aid affords.

He is the best helper (of the king) who understanding the (duties) of the latter, is, by his special learning, able to tender the fullest advice, and at all times conversant with the best method (of performing actions). 5

636. மதிநுட்பம் நூலோடு உடையார்க்கு அதிநுட்பம்
யாஉள முன்நிற் பவை.

When native subtilty combines with sound scholastic
lore,
'Tis subtilty surpassing all, which nothing stands before.

What (contrivances) are there so acute as to resist those who possess natural acuteness in addition to learning? 6

637. செயற்கை அறிந்தக் கடைத்தும் உலகத்து
இயற்கை அறிந்து செயல்.

Though knowing all that books can teach, 'tis truest tact To follow common sense of men in act.

Though you are acquainted with the (theoretical) methods (of performing an act), understand the ways of the world and act accordingly.
7

638. *அறிகொன்று அறியான் எனினும் உறுதி*
உழையிருந்தான் கூறல் கடன்.

'Tis duty of the man in place aloud to say
The very truth, though unwise king may cast his words
away.

Although the king be utterly ignorant, it is the duty of the minister to give (him) sound advice.
8

639. *பழுதெண்ணும் மந்திரியின் பக்கத்துள் தெவ்வோர்*
எழுபது கோடி உறும்.

A minister who by king's side plots evil things
Worse woes than countless foemen brings.

Far better are seventy crores of enemies (for a king) than a minister at his side who intends (his) ruin.
9

640. *முறைப்படச் சூழ்ந்தும் முடிவிலவே செய்வார்*
திறப்பாடு இலாஅ தவர்.

For gain of end desired just counsel nought avails
To minister, when tact in execution fails.

Those ministers who are destitute of (executive) ability will fail to carry out their projects, although they may have contrived aright.
10

௬௫. சொல்வன்மை
Ch. 65. Power in Speech

641. நாநலம் என்னும் நலனுடைமை அந்நலம்
யாநலத்து உள்ளதூஉம் அன்று.

A tongue that rightly speaks the right is greatest gain, It stands alone midst goodly things that men obtain.

The possession of that goodness which is called the goodness of speech is (even to others) better than any other goodness.
1

642. ஆக்கமுங் கேடும் அதனால் வருதலால்
காத்தோம்பல் சொல்லின்கண் சோர்வு.

Since gain and loss in life on speech depend, From

careless slip in speech thyself defend.

Since (both) wealth and evil result from (their) speech, ministers should most carefully guard themselves against faultiness therein.

2

643. கேட்டார்ப் பிணிக்குந் தகையவாய்க் கேளாரும்
வேட்ப மொழிவதாஞ் சொல்.

'Tis speech that spell-bound holds the listening ear, While those who have not heard desire to hear.

The (minister's) speech is that which seeks (to express) elements as bind his friends (to himself) and is so delivered as to make even his enemies desire (his friendship). 3

644. திறனறிந்து சொல்லுக சொல்லை அறனும்
பொருளும் அதனினூஉங்கு இல்.

Speak words adapted well to various hearers' state ; No higher virtue lives, no gain more surely great.

Understand the qualities (of your hearers) and (then) make your speech ; for superior to it, there is neither virtue nor wealth.

4

*645. சொல்லுக சொல்லைப் பிறிதோர்சொல்
அச்சொல்லை*
வெல்லுஞ்சொல் இன்மை அறிந்து.

Speak out your speech, when once 'tis past dispute
That none can utter speech that shall your speech refute.

Deliver your speech, after assuring yourself that no counter speech can defeat your own.
5

*646. வேட்பத்தாஞ் சொல்லிப் பிறர்சொல்
பயன்கோடல்*
மாட்சியின் மாசற்றார் கோள்.

Charming each hearer's ear, of others' words to seize the
sense,
Is method wise of men of spotless excellence.

It is the opinion of those who are free from defects in diplomacy that the minister should speak

so as to make his hearers desire (to hear more), and grasp the meaning of what he hears himself.
6

647. சொலல்வல்லன் சோர்விலன் அஞ்சான் அவனை
இகல்வெல்லல் யார்க்கும் அரிது.

Mighty in word, of unforgetful mind, of fearless speech,
'Tis hard for hostile power such man to overreach.

It is impossible for any one to conquer him by intrigue who possesses power of speech, and is neither faulty nor timid

648. விரைந்து தொழில்கேட்கும் ஞாலம் நிரந்தினிது
சொல்லுதல் வல்லார்ப் பெறின்.

Swiftly the listening world will gather round,
When men of mighty speech the weighty theme
propound.

It there be those who can speak on various subjects in their proper order and in a pleasing manner, the world would readily accept them.
8

649. பலசொல்லக் காமுறுவர் மன்றமா சற்ற
சிலசொல்லல் தேற்றா தவர்.

Who have not skill ten faultless words to utter plain, Their tongues will itch with thousand words men's ears

to pain.

They will desire to utter many words, who do not know how to speak a few faultless ones.

9

650. இணரூழ்த்தும் நாறா மலரனையர் கற்றது
உணர விரித்துரையா தார்.

Like scentless flower in blooming garland bound Are men who can't their lore acquired to others' ears

expound.

Those who are unable to set forth their acquirements (before others) are like flowers blossoming without fragrance.

in a cluster and yet

10

௬௬. வினைத்தூய்மை
Ch. 66. Purity in Action

651. துணைநலம் ஆக்கம் தரூஉம் வினைநலம்

வேண்டிய எல்லாம் தரும்.

The good external help confers is worldly gain;
By action good men every needed gift obtain.

The efficacy of support will yield (only) wealth; (but) the efficacy of action will yield all that is desired. 1

652. என்றும் ஒருவுதல் வேண்டும் புகழொடு
நன்றி பயவா வினை.

From action evermore thyself restrain
Of glory and of good that yields no gain.

Ministers should at all times avoid acts which, in addition to fame, yield no benefit (for the future). 2

653. ஓஒதல் வேண்டும் ஒளிமாழ்கும் செய்வினை
ஆஅதும் என்னு மவர்.

Who tell themselves that nobler things shall yet be won, All deeds that dim the light of glory must they shun.

Those who say, "we will become (better)," should avoid the performance of acts that would destroy (their fame). 3

654. இடுக்கட் படினும் இளிவந்த செய்யார்
நடுக்கற்ற காட்சி யவர்.

Though troubles press, no shameful deed they do,
Whose eyes the ever-during vision view.

Those who have infallible judgment though threatened with peril will not do acts which have brought disgrace (on former ministers). 4

655. எற்றென்று இரங்குவ செய்யற்க செய்வானேல்
மற்றன்ன செய்யாமை நன்று.

Do nought that soul repenting must deplore,
If thou hast sinned, 'tis well if thou dost sin no more.

Let a minister never do acts of which he would have to grieve saying, "What is this I have done"; (but) should he do (them), it were good that he grieved not. 5

656. ஈன்றாள் பசிகாண்பான் ஆயினுஞ் செய்யற்க

சான்றோர் பழிக்கும் வினை.

Though her that bore thee hung'ring thou behold, no deed

Do thou, that men of perfect soul have crime decreed.

Though a minister may see his mother starve, let him do no act which the wise would (treat with contempt). 6

657. பழிமலைந்து எய்திய ஆக்கத்தின் சான்றோர்
கழிநல் குரவே தலை.

Than store of wealth guilt-laden souls obtain, The sorest poverty of perfect soul is richer gain.

Far more excellent is the extreme poverty of the wise than wealth obtained by heaping up of sinful deeds. 7

658. கடிந்த கடிந்தொரார் செய்தார்க்கு அவைதாம்
முடிந்தாலும் பீழை தரும்.

To those who hate reproof and do forbidden thing,

What prospers now, in after days shall anguish bring.

The actions of those, who have not desisted from doing deeds forbidden (by the great), will, even if they succeed, cause them sorrow.

8

659. அழக்கொண்ட எல்லாம் அழப்போம் இழப்பினும்
பிற்பயக்கும் நற்பா லவை.

What 's gained through tears with tears shall go ; From loss good deeds entail harvests of blessings grow.

All that has been obtained with tears (to the victim) will depart with tears (to himself) ; but what has been obtained by fair means, though with loss at first, will afterwards yield fruit.

9

660. சலத்தால் பொருள்செய்தே மார்த்தல் பசுமட்
கலத்துள்நீர் பெய்திரீஇ யற்று.

In pot of clay unburnt he water pours and would retain, Who seeks by wrong the realm in wealth and safety to
maintain.

(For a minister) to protect (his king) with wealth obtained by foul means is like preserving a vessel of wet clay by filling it with water.
10

கசஎ. வினைத்திட்பம்
Ch. 67. Power in Action

661. வினைத்திட்பம் என்பது ஒருவன் மனத்திட்பம்
மற்றைய எல்லாம் பிற.

What men call 'power in action' know for 'power of
mind';
Externe to man all other aids you find.

Firmness in action is (simply) one's firmness of mind; all other (abilities) are not of this nature.
1

662. ஊறொரால் உற்றபின் ஒல்காமை இவ்விரண்டின்
ஆறென்பர் ஆய்ந்தவர் கோள்.

'Each hindrance shun,' 'unyielding onward press, if

obstacle be there,'
These two define your way, so those that search out
truth declare.

Not to perform a ruinous act, and not to be discouraged by the ruinous termination of an act, are the two maxims which, the wise say, form the principles of those who have investigated the subject. 2

663. கடைக்கொட்கச் செய்தக்க தாண்மை இடைக்கொட்கின்
எற்றா விழுமந் தரும்.
Man's fitting work is known but by success achieved; In midst the plan revealed brings ruin ne'er to be
retrieved.

So to perform an act as to publish it (only) at its termina- tion is (true) manliness ; for to announce it

before hand, will cause irremediable sorrow. 3

664. சொல்லுதல் யார்க்கும் எளிய அரியவாம்
சொல்லிய வண்ணம் செயல்.

Easy to every man the speech that shows the way ; Hard thing to shape one's life by words they say !

To say (how an act is to be performed) is (indeed) easy for any one ; but far difficult it is to do according to what has been said.
4

665. வீறெய்தி மாண்டார் வினைத்திட்பம் வேந்தன்கண்
ஊறெய்தி உள்ளப் படும்.

The power in act of men renowned and great,
With king acceptance finds and fame through all the
state.

The firmness in action of those who have become great by the excellence (of their counsel) will, by attaining its fulfilment in the person of the king, be esteemed (by all). 5

666. எண்ணிய எண்ணியாங்கு எய்துப எண்ணியார்
திண்ணிய ராகப் பெறின்.

Whate'er men think, ev'n as they think, may men obtain, If those who think can steadfastness of will retain.

If those who have planned (an undertaking) possess firmness (in executing it), they will obtain what they have desired even as they have desired it.
6

667. உருவுகண்டு எள்ளாமை வேண்டும்
அச்சாணி அன்னார் உடைத்து.

உருள்பெருந்தேர்க்கு

Despise not men of modest bearing;
Look not at form, but what men are:
For some there live, high functions sharing,
Like linch-pin of the mighty car!

Let none be despised for (their) size; (for) the

world has those who resemble the linch-pin of the big rolling car. 7

668. கலங்காது கண்ட வினைக்கண் துளங்காது
தூக்கம் கடிந்து செயல்.

What clearly eye discerns as right, with steadfast will, . And mind unslumbering, that should man fulfil.

An act that has been firmly resolved on must be as firmly carried out without delay.

8

669. துன்பம் உறவரினும் செய்க துணிவாற்றி
இன்பம் பயக்கும் வினை.

Though toil and trouble face thee, firm resolve hold fast, And do the deeds that pleasure yield at last.

Though it should cause increasing sorrow (at the outset), do with firmness the act that yields bliss (in the end). 9

670. எனைத்திட்பம் எய்தியக் கண்ணும்
வினைத்திட்பம்
வேண்டாரை வேண்டாது உலகு.

The world desires not men of every power possessed, Who power in act desire not,—crown of all the rest.

The great will not esteem those who esteem not

firmness of action, whatever other abilities the latter may possess. 10

௬௮. வினைசெயல்வகை
Ch. 68. The Method of Acting

671. சூழ்ச்சி முடிவு துணிவெய்தல் அத்துணிவு

தாழ்ச்சியுள் தங்குதல் தீது.

179

Resolve is counsel's end. If resolutions halt In weak delays, still unfulfilled, 'tis grievous fault.

Consultation ends in forming a resolution (to act) ; (but) delay in the execution of that resolve is an evil. 1

672. தூங்குக தூங்கிச் செயற்பால தூங்கற்க
தூங்காது செய்யும் வினை.

Slumber when sleepy work 's in hand: beware Thou slumber not when action calls for sleepless care!

Sleep over such (actions) as may be slept over ; (but) never over such as may not be slept over.

2

673. ஒல்லும்வா யெல்லாம் வினைநன்றே ஒல்லாக்கால்
செல்லும்வாய் நோக்கிச் செயல்.

When way is clear, prompt let your action be ;
When not, watch till some open path you see.

Whenever it is possible (to overcome your enemy) the act (of fighting) is certainly good ; if not, endeavour to employ some more successful method.
3

674. வினைபகை என்றிரண்டின் எச்சம் நினையுங்கால்
தீயெச்சம் போலத் தெறும்.

With work or foe, when you neglect some little thing, If you reflect, like smouldering fire, 'twill ruin bring.

When duly considered, the incomplete execution of an undertaking and hostility will grow and destroy one like the (unextinguished) remnant of a fire. 4

675. பொருள்கருவி காலம் வினையிடனொடு ஐந்தும்
இருள்தீர எண்ணிச் செயல்.

Treasure and instrument and time and deed and place of

act:

These five, till every doubt remove, think o'er with care

exact.

Do an act after a due consideration of the (following) five, viz., money, means, time, execution and place. 5

676. முடிவும் இடையூறும் முற்றியாங்கு எய்தும்
படுபயனும் பார்த்துச் செயல்.

Accomplishment, the hindrances, large profits won By effort: these compare,—then let the work be done!

An act is to be performed after considering the exertion required, the obstacles to be encountered, and the great profit

to be gained (on its completion). 6

677. செய்வினை செய்வான் செயல்முறை அவ்வினை
உள்ளறிவான் உள்ளம் கொளல்.

Who would succeed must thus begin: first let him ask

The thoughts of them who throughly know the task.

The method of performance for one who has begun an act

it to ascertain the mind of him who knows the secret thereof. 7

678. வினையால் வினையாக்கிக் கோடல் நனைகவுள்
யானையால் யானையாத் தற்று.

By one thing done you reach a second work's accompli-
shment ;
So furious elephant to snare its fellow brute is sent.

To make one undertaking the means of accomplishing another (similar to it) is like making one rutting elephant the means of capturing another. 8

679. நட்டார்க்கு நல்ல செயலின் விரைந்ததே
ஒட்டாரை ஒட்டிக் கொளல்.

Than kindly acts to friends more urgent thing to do, Is making foes to cling as friends attached to you.

One should rather hasten to secure the alliance of the foes (of one's foes) rather than perform good offices to one's friends.

9

680. உறைசிறியார் உள்நடுங்கல் அஞ்சிக் குறைபெறின்
கொள்வர் பெரியார்ப் பணிந்து.

The men of lesser realm, fearing the people's inward dread,
Accepting granted terms, to mightier ruler bow the head.

Ministers of small states, afraid of their people being frightened, will yield to and acknowledge their superior foes, if the latter offer them a chance of reconciliation.

10

௬௯. தூது

Ch. 69. The Envoy

681. அன்புடைமை ஆன்ற குடிப்பிறத்தல் வேந்தவாம்
பண்புடைமை தூதுரைப்பான் பண்பு.

Benevolence, high birth, the courtesy kings love
:— These qualities the envoy of a king approve.

The qualifications of an ambassador are affection (for his relations), a fitting birth, and the pleasing to royalty.

possession of attributes

1

682. அன்பறிவு ஆராய்ந்த சொல்வன்மை தூதுரைப்பார்க்கு
இன்றி யமையாத மூன்று.

Love, knowledge, power of chosen words, three things,
Should he possess who speaks the words of kings.

Love (to his sovereign), knowledge (of his affairs), and a discriminating power of speech (before other sovereigns) are the three *sine qua non* qualifications of an ambassador. 2

683. நூலாருள் நூல்வல்லன் ஆகுதல் வேலாருள்
வென்றி வினையுரைப்பான் பண்பு.

Mighty in lore amongst the learned must he be,
Midst jav'lin-bearing kings who speaks the words of
victory.

To be powerful in politics among those who are learned (in ethics) is the character of him who speaks to lance-bearing kings on matters of triumph (to his own sovereign). 3

684. அறிவுரு ஆராய்ந்த கல்விஇம் மூன்றன்
செறிவுடையான் செல்க வினைக்கு.

Sense, goodly grace, and knowledge exquisite,
Who hath these three for envoy's task is fit.

He may go on a mission (to foreign rulers) who has combined in him all these three, viz., (natural) sense, an attractive bearing and well-tried learning. 4

685. தொகச்சொல்லித் தூவாத நீக்கி நகச்சொல்லி
நன்றி பயப்பதாம் தூது.

In terms concise, avoiding wrathful speech, who utters

pleasant word,
An envoy he who gains advantage for his lord.

He is an ambassador who (in the presence of foreign rulers) speaks briefly, avoids harshness, talks so as to make
them smile, and thus brings good (to his own sovereign). 5

686. கற்றுக்கண் அஞ்சான் செலச்சொல்லிக் காலத்தால்
தக்கது அறிவதாம் தூது.

An envoy meet is he, well-learned, of fearless eye,
Who speaks right home, prepared for each emergency.

He is an ambassador who having studied (politics), talks impressively, is not afraid of angry looks, and knows (to employ) the art suited to the time. 6

687. கடனறிந்து காலம் கருதி இடனறிந்து
எண்ணி உரைப்பான் தலை.

He is the best who knows what 's due, the time

considered
well,
The place selects, then ponders long ere he his errand
tell.

He is chief (among ambassadors) who understands the proper decorum (before foreign princes), seeks the (proper) occasion, knows the (most suitable) place, and delivers his message after (due) consideration. 7

*688. தூய்மை துணைமை துணிவுடைமை இம்மூன்றின்
வாய்மை வழியுரைப்பான் பண்பு.*

Integrity, resources, soul determined, truthfulness
; Who rightly speaks his message must these marks possess.

The qualifications of him who faithfully delivers his (sovereign's) message are purity, the support (of foreign ministers), and boldness, with truthfulness in addition to the (aforesaid) three.
8

*689. விடுமாற்றம் வேந்தர்க்கு உரைப்பான்
வடுமாற்றம்
வாய்சோரா வன்க ணவன்.*

His faltering lips must utter no unworthy thing,
Who stands, with steady eye, to speak the mandates of
his king.

He alone is fit to communicate (his sovereign's) reply, who possesses the firmness not to utter even inadvertently what may reflect discredit (on the latter). 9

690. இறுதி பயப்பினும் எஞ்சாது இறைவற்கு
உறுதி பயப்பதாம் தூது.

Death to the faithful one his embassy may bring;
To envoy gains assured advantage for his king.

He is the ambassador who fearlessly seeks his sovereign's good though it should cost him his life (to deliver his message).

எo. மன்னரைச் சேர்ந்தொழுகல்

Ch. 70. Conduct in the Presence of the King

691. அகலாது அணுகாது தீக்காய்வார் போல்க

இகல்வேந்தர்ச் சேர்ந்தொழுகு வார்.

Who warm them at the fire draw not too near, nor keep
too much aloof;
Thus let them act who dwell beneath of warlike kings
the palace-roof.

Ministers who serve under fickle-minded monarchs should, like those who warm themselves at the fire, be neither (too) far, nor (too) near.

1

692. மன்னர் விழைப விழையாமை மன்னரால்
மன்னிய ஆக்கந் தரும்.

To those who prize not state that kings are wont to prize, The king himself abundant wealth supplies.

For ministers not to covet the things desired by their kings will through the kings themselves yield them everlasting wealth.

2

693. போற்றின் அரியவை போற்றல் கடுத்தபின்
தேற்றுதல் யார்க்கும் அரிது.

Who would walk warily, let him of greater faults beware; To clear suspicions once aroused is an achievement rare.

Ministers who would save themselves should avoid (the commission of) serious errors; for if the king's suspicion is once roused, no one can remove it.

3

694. செவிச்சொல்லும் சேர்ந்த நகையும்
அவித்தொழுகல்
ஆன்ற பெரியா ரகத்து.

All whispered words and interchange of smiles repress, In presence of the men who kingly power possess.

While in the presence of the sovereign, ministers should neither whisper to nor smile at others.

4

695. எப்பொருளும் ஓரார் தொடரார்மற் றப்பொருளை
விட்டக்கால் கேட்க மறை.

Seek not, ask not, the secret of the king to hear; But if he lets the matter forth, give ear!

(When the king is engaged) in secret counsel (with others), ministers should neither over-hear anything whatever nor pry
into it with inquisitive questions, but (wait to) listen when it

is divulged (by the king himself).
5

696. குறிப்பறிந்து காலம் கருதி வெறுப்பில
வேண்டுப வேட்பச் சொலல்.

Knowing the signs, waiting for fitting time, with
courteous care,
Things not displeasing, needful things, declare.

Knowing the (king's) disposition, and seeking the right time, (the minister) should in a pleasing manner suggest things such as are desirable and not disgreeable. 6

697. வேட்பன சொல்லி வினையில எஞ்ஞான்றும்
கேட்பினும் சொல்லா விடல்.

Speak pleasant things, but never utter idle word;
Not though by monarch's ears with pleasure heard.

Ministers should (always) give agreeable advice but on no occassion recommend useless actions,

though requested (to do so).
7

*698. இளையர் இனமுறையர் என்றிகழார் நின்ற
ஒளியோடு ஒழுகப் படும்.*

Say not, 'He 's young, my kinsman,' despising thus your
king;
But reverence the glory kingly state doth bring.

Ministers should behave in accordance with the (Divine)
light in the persons of kings and not despise them saying,
"He is our junior (in age) and
connected with our family!" 8

*699. கொளப்பட்டேம் என்றெண்ணிக் கொள்ளாத செய்யார்
துளக்கற்ற காட்சி யவர்.*

'We 've gained his grace, boots nought what graceless
acts we do,'
So deem not sages who the changeless vision view.

Those whose judgment is firm will not do what is

disagreeable (to the sovereign) saying (within themselves),

" We are esteemed by the king."
9

700. பழையம் எனக்கருதிப் பண்பல்ல செய்யும்
கெழுதகைமை கேடு தரும்.

Who think 'We 're ancient friends,' and do unseemly
things;
To these familiarity sure ruin brings.

The (foolish) claim with which a minister does unbecoming acts because of his (long) familiarity (with the king) will ensure his ruin.
10

௭௧. குறிப்பறிதல்

Ch. 71. The Knowledge of Indications

701. கூருமை நோக்கிக் குறிப்பறிவான் எஞ்ஞான்றும்
மாறாநீர் வையக்கு அணி.

Who knows the sign, and reads unuttered thought, the

gem is he

Of earth round traversed by the changeless sea.

The minister who by looking (at the king) understands his mind without being told (of it), will be a perpetual ornament to the world which is surrounded by a never-drying sea. 1

702. ஐயப் படாஅது அகத்தது உணர்வானைத்
தெய்வத்தோ டொப்பக் கொளல்.

Undoubting, who the minds of men can scan, As deity regard that gifted man.

He is to be esteemed a god who is able to ascertain without a doubt what is within (one's mind). 2

703. குறிப்பிற் குறிப்புணர் வாரை உறுப்பினுள்
யாது கொடுத்தும் கொளல்.

Who by the sign the signs interprets plain, Give any member up his aid to gain.

The king should even give whatever (is asked) of his belongings and secure him who by the indications (of his own mind) is able to read those of another.
3

704. குறித்தது கூறாமைக் கொள்வாரோ டேனை
உறுப்போ ரனையரால் வேறு.

Who reads what 's shown by signs, though words
unspoken be,
In form may seem as other men, in function nobler far
is he.

Those who understand one's thoughts without being informed (thereof) and those who do not may (indeed) resemble one another bodily ; still are they different (mentally). 4

705. குறிப்பிற் குறிப்புணரா வாயின் உறுப்பினுள்
என்ன பயத்தவோ கண்.

By sign who knows not signs to comprehend, what gain, 'Mid all his members, from his eyes does he obtain?

Of what use are the eyes amongst one's members,

if they cannot by their own indications divine those of another ? 5

706. அடுத்தது காட்டும் பளிங்குபோல் நெஞ்சம்
கடுத்தது காட்டும் முகம்.

As forms around in crystal mirrored clear we find,
The face will show what 's throbbing in the mind.

As the mirror reflects what is near so does the face show

what is uppermost in the mind.

6

707. முகத்தின் முதுக்குறைந்தது உண்டோ
உவப்பினும்
காயினும் தான்முந் துறும்.

Than speaking countenance hath aught more prescient skill ?
Rejoice or burn with rage, 'tis the first herald still !

Is there anything so full of knowledge as the face

í (No.) it precedes the mind, whether (the latter is) pleased or vexed. 7

708. முகம்நோக்கி நிற்க அமையும் அகம்நோக்கி
உற்ற துணர்வார்ப் பெறின்.

To see the face is quite enough, in presence brought,

When men can look within and know the lurking

thought.

If the king gets those who by looking into his mind can understand (and remove) what has occurred (to him), it is enough that he stand looking at their face. 8

709. பகைமையும் கேண்மையும் கண்ணுரைக்கும் கண்ணின்

வகைமை உணர்வார்ப் பெறின்.

The eye speaks out the hate or friendly soul of man;

To those who know the eye's swift varying moods to scan.

If a king gets ministers who can read the movements of

the eye, the eyes (of foreign kings) will (themselves) reveal

(to him) their hatred or friendship.

9

710. நுண்ணியம் என்பார் அளக்குங்கோல் காணுங்கால்

கண்ணல்லது இல்லை பிற.

The men of keen discerning soul no other test apply

(When you their secret ask) than man's revealing eye. The measuring-rod of those (ministers) who say "we are

acute" will on inquiry be found to be their (own) eyes and

nothing else.

10

௭௨. அவை அறிதல்
Ch. 72. The Knowledge of the

Council Chamber

*711. அவையறிந்து ஆராய்ந்து சொல்லுக சொல்லின்
தொகையறிந்த தூய்மை யவர்.*

Men pure in heart, who know of words the varied force, Should to their audience known adapt their well-arranged
discourse.

Let the pure who know the arrangement of words speak with deliberation after ascertaiuing (the nature of) the court (then assembled).

1

*712. இடைதெரிந்து நன்குணர்ந்து சொல்லுக சொல்லின்
நடைதெரிந்த நன்மை யவர்.*

Good men to whom the arts of eloquence are known,
Should seek occasion meet, and say what well they 've
made their own.

Let the good who know the uses of words speak with a clear knowledge after ascertaiuing the time (suited to the court).

2

713. அவையறியார் சொல்லல்மேற் கொள்பவர்

சொல்லின்

வகையறியார் வல்லதூஉம் இல்.

Unversed in councils, who essays to speak,
Knows not the way of suasive words,—and all is weak.

Those who undertake to speak without knowing the (nature of the) court are ignorant of the quality of words as well as devoid of the power (of learning).
3

714. ஒளியார்முன் ஒள்ளிய ராதல் வெளியார்முன்
வான்சுதை வண்ணம் கொளல்.

Before the bright ones shine as doth the light!
Before the dull ones be as purest stucco white!

Ministers should be lights in the assembly of the enligh- tened, but assume the pure whiteness of mortar (ignorance) in that of fools.
4

715. நன்றென்ற வற்றுள்ளும் நன்றே முதுவருள்
முந்து கிளவாச் செறிவு.

Midst all good things the best is modest grace,
That speaks not first before the elders' face.

The modesty by which one does not rush forward and speak in (an assembly of) superiors is the best among all (one's) good qualities.
5

716. ஆற்றின் நிலைதளர்ந் தற்றே வியன்புலம்
ஏற்றுணர்வார் முன்னர் இழுக்கு.

As in the way one tottering falls, is slip before The
men whose minds are filled with varied lore.

(For a minister) to blunder in the presence of those who have acquired a vast store of learning and know (the value thereof) is like a good man stumbling (and falling away) from the path (of virtue).
6

717. கற்றறிந்தார் கல்வி விளங்கும் கசடறச்
சொல்தெரிதல் வல்லா ரகத்து.

The learning of the learned sage shines bright To
those whose faultless skill can value it aright.

The learning of those who have read and understood (much) will shine in the assembly of those who faultlessly examine (the nature of) words.

718. உணர்வ துடையார்முன் சொல்லல் வளர்வதன்
பாத்தியுள் நீர்சொரிந் தற்று.

To speak where understanding hearers you obtain,
Is sprinkling water on the fields of growing grain
!

Lecturing to those who have the ability to understand (for themselves) is like watering a bed of plants that are growing (of themselves).

8

719. புல்லவையுள் பொச்சாந்தும் சொல்லற்க நல்லவையுள்
நன்கு செலச்சொல்லு வார்.

In councils of the good, who speak good things with
penetrating power,
In councils of the mean, let them say nought, e'en
in oblivious hour.

Those who are able to speak good things

impressively in an assembly of the good should not even forgetfully speak them in that of the low.
9

720. அங்கணத்துள் உக்க அமிழ்தற்றால் தங்கணத்தர்
அல்லார்முன் கோட்டி கொளல்.

Ambrosia in the sewer spilt, is word
Spoken in presence of the alien herd.

To utter (a good word) in the assembly of those who are of an inferior rank is like dropping nectar on the ground. 10

எ௩. அவை அஞ்சாமை
Ch. 73. Not to dread the Council

721. வகையறிந்து வல்லவை வாய்சோரார் சொல்லின்
தொகையறிந்த தூய்மை யவர்.

Men, pure in heart, who know of words the varied force, The mighty council's moods discern, nor fail in their
discourse.

The pure who know the classification of words having first ascertained the nature (of the court) will not (through fear) falter in their speech before that powerful body. 1

722. கற்றருள் கற்ருர் எனப்படுவர் கற்ருர்முன்
கற்ற செலச்சொல்லு வார்.

Who what they 've learned, in penetrating words have
learned to say,
Before the learn'd, among the learn'd most learn'd are
they.

Those who can agreeably set forth their acquirements before the learned will be regarded as the most learned among the learned. 2

723. பகையகத்துச் சாவார் எளியர் அரியர்
அவையகத்து அஞ்சா தவர்.

Many encountering death in face of foe will hold their
ground;
Who speak undaunted in the council hall are rarely found.

Many indeed may (fearlessly) die in the

presence of (their) foes; (but) few are those who are fearless in the assembly (of the learned). 3

724. கற்றார்முன் கற்ற செலச்சொல்லித் தாம்கற்ற
மிக்காருள் மிக்க கொளல்.

What you have learned, in penetrating words speak out
before
The learn'd; but learn what men more learn'd can teach
you more.

(Ministers) should agreeably set forth their acquirements before the learned and acquire more (knowledge) from their superiors (in learning). 4

725. ஆற்றின் அளவறிந்து கற்க அவையஞ்சா
மாற்றம் கொடுத்தற் பொருட்டு.

By rule, to dialectic art your mind apply,
That in the council fearless you may make an apt

reply.

In order to reply fearlessly before a foreign court, (ministers) should learn logic according to the rules (of grammar).

5

726. வாளொடெ ன் வன்கண்ணர் அ ல்லார்க்கு நூலொடென்
நுண்ணவை அஞ்சு பவர்க்கு.

To those who lack the hero's eye what can the sword avail ?
Or science what, to those before the council keen who quail?

What have they to do with a sword who are not valiant, or they with learning who are afraid of an intelligent assembly ?

6

727. பகையகத்துப் பேடிகை ஒள்வாள் அவையகத்து
அஞ்சு மவன்கற்ற நூல்.

As shining sword before the foe which 'sexless being] bears,
Is science learned by him the council's face who fears.

The learning of him who is diffident before an assembly is like the shining sword of an hermaphrodite

in the presence of his foes.
7

728. பல்லவை கற்றும் பயமிலரே நல்லவையுள்
நன்கு செலச்சொல்லா தார்.

Though many things they 've learned, yet useless are
they all,
To men who cannot well and strongly speak in council
hall.

Those who cannot agreeably speak good things before a good assembly are indeed unprofitable persons in spite of all their various acquirements.
8

729. கல்லா தவரின் கடையென்ப கற்றறிந்தும்
நல்லார் அவையஞ்சு வார்.

Who, though they 've learned, before the council

of the

good men quake,

Than men unlearn'd a lower place must take.

They who, though they have learned and understood, are yet afraid of the assembly of the good, are said to be inferior (even) to the illiterate.
9

730. உளரெனினும் இல்லாரொடு ஒப்பர் களன்அஞ்சிக்

கற்ற செலச்சொல்லா தார்.

Who what they 've learned, in penetrating words know

not to say,

The council fearing, though they live, as dead are they.

Those who through fear of the assembly are unable to set forth their learning in an interesting manner, though alive, are yet like the dead.
10

அமைச்சியல் முற்றும்

The End of the section on 'Ministers of State.'

3. அங்கவியல் — THE ESSENTIALS OF A STATE

எசு. நாடு
Ch. 74. The Land

731. *தள்ளா விளையுளும் தக்காரும் தாழ்விலாச்*
செல்வரும் சேர்வது நாடு.

Where spreads fertility unfailing, where resides a band Of virtuous men, and those of ample wealth, call that a
'land.'

A kingdom is that in which (those who carry on) a complete cultivation, virtuous persons, and merchants with inexhaustible wealth, dwell together.
1

732. *பெரும்பொருளால் பெட்டக்க தாகி அருங்கேட்டால்*
ஆற்ற விளைவது நாடு.

That is a *'land'* which men desire for wealth 's abundant

share,
Yielding rich increase, where calamities are rare.

A kingdom is that which is desired for its immense wealth, and which grows greatly in prosperity, being free from destructive causes.

2

733. பொறையொருங்கு மேல்வருங்கால் தாங்கி இறைவற்கு
இறையொருங்கு நேர்வது நாடு.

When burthens press, it bears; yet, with unfailing hand, To king due tribute pays: that is the '*land*'.

A kingdom is that which can bear any burden that may be pressed on it (from adjoining kingdoms) and (yet) pay the full tribute to its sovereign.

3

734. உறுபசியும் ஓவாப் பிணியும் செறுபகையும்
சேரா தியல்வது நாடு.

That is a '*land*' whose peaceful annals know,
Nor famine fierce, nor wasting plague, nor ravage

of the foe.

A kingdom is that which continues to be free from excessive starvation, irremediable epidemics, and destructive foes. 4

735. பல்குழுவும் பாழ்செய்யும் உட்பகையும் வேந்தலைக்கும்
கொல்குறும்பும் இல்லது நாடு.

From factions free, and desolating civil strife, and band, Of lurking murderers that king afflict, that is the '*land.*'

A kingdom is that which is without various (irregular) associations, destructive internal enemies, and murderous savages who (sometimes) harass the sovereign. 5

736. கேடறியாக் கெட்ட விடத்தும் வளங்குன்றா
நாடென்ப நாட்டில் தலை.

Chief of all *lands* is that, where nought disturbs its peace ; Or, if invaders come, still yields its rich increase.

The learned say that the best kingdom is that which knows no evil (from its foes), and, if injured (at all), suffers no diminution in its fruitfulness. 6

737. இருபுனலும் வாய்ந்த மலையும் வருபுனலும்
வல்லரணும் நாட்டிற்கு உறுப்பு.

Waters from rains and springs, a mountain near, and
waters thence;
These make a *land*, with fortress' sure defence.

The constituents of a kingdom are the two waters (from above and below), well situated hills and an indestructible fort.

7

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738. பிணியின்மை செல்வம் விளைவின்பம் ஏமம்
அணியென்ப நாட்டிற்கிவ் வைந்து.

A country's jewels are these five: unfailing
health, Fertility, and joy, a sure defence, and
wealth.

Freedom from epidemics, wealth, produce, happiness, and protection (to subjects); these five, ornaments of a kingdom.

the learned say, are the
8

739. நாடென்ப நாடா வளத்தன நாடல்ல
நாட வளந்தரு நாடு.

That is a *land* that yields increase unsought, That is no *land* whose gifts with toil are bought.

The learned say that those are kingdoms whose wealth is not laboured for, and those not, whose through labour.

wealth is only obtained
9

740. ஆங்கமை வெய்தியக் கண்ணும் பயமின்றே
வேந்தமை வில்லாத நாடு.

Though blest with all these varied gifts' increase, A *land* gains nought that is not with its king at peace.

Although in possession of all the above mentioned excellences, these are indeed of no use to a country, in the absence of harmony between the sovereign and the subjects. 10

எ௫. அரண்

ஆற்று பவர்க்கும் அரண்பொருள் அஞ்சித்தற்
போற்று பவர்க்கும் பொருள்.

A *fort* is wealth to those who act against their foes;
Is wealth to them who, fearing, guard themselves from
woes.

A fort is an object of importance to those who march (against their foes) as well as to those who through fear (of pursuers) would seek it for shelter.
1

742. மணிநீரும் மண்ணும் மலையும் அணிநிழற்
காடும் உடையது அரண்.

A *fort* is that which owns a fount of waters crystal clear, An open space, a hill, and shade of beauteous forest near.

A fort is that which has ever-lasting water, plains, mountains and cool shady forests.
2

*743. உயர்வகலம் திண்மை அருமைஇந் நான்கின்
அமைவரண் என்றுரைக்கும் நூல்.*

Height, breadth, strength, difficult access:
Science declares a *fort* must these possess.

The learned say that a fortress is an enclosure having these four (qualities) viz., height, breadth, strength and inaccessibility.

3

*744. சிறுகாப்பிற் பேரிடத்த தாகி உறுபகை
ஊக்கம் அழிப்பது அரண்.*

A *fort* must need but slight defence, yet ample be,
Defying all the foeman's energy.

A fort is that which has an extensive space within, but only small places to be guarded, and such as can destroy the courage of besieging foes.

4

*745. கொளற்கரிதாய்க் கொண்டகூழ்த் தாகி அகத்தார்
நிலைக்கெளிதாம் நீரது அரண்.*

Impregnable, containing ample stores of food,
A *fort*, for those within, must be a warlike station good.

A fort is that which cannot be captured, which abounds in suitable provisions, and affords a position of easy defence to its inmates 5

746. எல்லாப் பொருளும் உடைத்தாய் இடத்துதவும்
நல்லாள் உடையது அரண்.

A *fort*, with all munitions amply stored,
In time of need should good reserves afford.

A fort is that which has all (needful) things, and excellent heroes that can help it against destruction (by foes). 6

747. முற்றியும் முற்றா தெறிந்தும் அறைப்படுத்தும்
பற்றற் கரியது அரண்.

A *fort* should be impregnable to foes who gird it round,
Or aim there darts from far, or mine beneath the ground.

A fort is that which cannot be captured by blockading,

assaulting, or undermining it.
7

748. முற்றாற்றி முற்றி யவரையும் பற்றாற்றிப்
பற்றியார் வெல்வது அரண்.

Howe'er the circling foe may strive access to win,

A *fort* should give the victory to those who guard within.

That is a fort whose inmates are able to overcome, without

losing their ground, even abler men who have besieged it. 8

749. முனைமுகத்து மாற்றலர் சாய வினைமுகத்து
வீறெய்தி மாண்டது அரண்.

At outset of the strife a *fort* should foes dismay;

And greatness gain by deeds in every glorious day.

A fort is that which derives excellence from the

stratagems made (by its inmates) to defeat their enemies in the battlefield.
9

750. *எனைமாட்சித் தாகியக் கண்ணும் வினைமாட்சி*
இல்லார்கண் இல்லது அரண்.

Howe'er majestic castled walls may rise,
To craven souls no fortress strength supplies.

Although a fort may possess all (the above-said) excellencies, it is, as it were without these, if its inmates possess not the excellency of action.
10

௭௬. பொருள் செயல்வகை
Ch. 76. Way of Accumulating Wealth

751. *பொருளல் லவரைப் பொருளாகச் செய்யும்*
பொருளல்லது இல்லை பொருள்.

Nothing exists, save wealth, that can
Change man of nought to worthy man.

Besides wealth there is nothing that can change people of no importance into those of (some) importance.
1

752. *இல்லாரை எல்லாரும் எள்ளுவர் செல்வரை*
எல்லாரும் செய்வர் சிறப்பு.

Those who have nought all will despise;
All raise the wealthy to the skies.

All despise the poor; (but) all praise the rich.
2

753. பொருளென்னும் பொய்யா விளக்கம்
இருளறுக்கும்
எண்ணிய தேயத்துச் சென்று.

Wealth, the lamp unfailing, speeds to every land,
Dispersing darkness at its lord's command.

The imperishable light of wealth goes into regions desired (by its owner) and destroys the darkness (of enmity therein). 3

754. அறனீனும் இன்பமும் ஈனும் திறனறிந்து
தீதின்றி வந்த பொருள்.

Their wealth, who blameless means can use aright,
Is source of virtue and of choice delight.

The wealth acquired with a knowledge of the proper means and without foul practices will yield virtue and happiness.
4

755. அருளொடும் அன்பொடும் வாராப் பொருளாக்கம்

புல்லார் புரள விடல்.

Wealth gained by loss of love and grace,
Let man cast off from his embrace.

(Kings) should rather avoid than seek the accumulation of wealth which does not flow in with mercy and love. 5

756. உறுபொருளும் உல்கு பொருளுந்தன் ஒன்னார்த்
தெறுபொருளும் வேந்தன் பொருள்.

Wealth that falls to him as heir, wealth from the kingdom's dues,
The spoils of slaughtered foes: these are the royal revenues.

Unclaimed wealth, wealth acquired by taxes, and wealth (got) by conquest of foes are (all) the wealth of the king. 6

757. அருளென்னும் அன்பீன் குழவி பொருளென்னும்
செல்வச் செவிலியால் உண்டு.

'Tis love that kindliness as offspring bears;
And wealth as bounteous nurse the infant rears.

The child mercy which is borne by love grows under the care of the rich nurse of wealth. 7

758. குன்றேறி யானைப்போர் கண்டற்றால் தன்கைத்தொன்று
உண்டாகச் செய்வான் வினை.

As one to view the strife of elephants who takes his stand, On hill he 's climbed, is he who works with money in his
hand.

An undertaking of one who has wealth in one's hands is like viewing an elephant-fight from a hill-top. 8

759. செய்க பொருளைச் செறுநர் செருக்கறுக்கும்
எஃகதனிற் கூரியது இல்.

Make money! Foeman's insolence o'ergrown
To lop away no keener steel is known.

Accumulate wealth ; it will destroy the arrogance of (your) foes ; there is no weapon sharper than it. 9

760. ஒண்பொருள் காழ்ப்ப இயற்றியார்க்கு எண்பொருள்

ஏனை இரண்டும் ஒருங்கு.

Who plenteous store of glorious wealth have gained,

By them the other two are easily obtained.

To those who have honestly acquired an abundance of riches, the other two, (virtue and pleasure), are things easy (of acquisition). 10

௭௭. படை மாட்சி

Ch. 77. The Excellence of an Army

761. உறுப்பமைந்து ஊறஞ்சா வெல்படை வேந்தன்
வெறுக்கையு ளெல்லாம் தலை.

A conquering *host*, complete in all its limbs, that fears no

wound,

Mid treasures of the king is chiefest found.

The army which is complete in (its) parts and conquers without fear of wounds is the chief wealth of the king. 1

762. உலைவிடத்து ஊறஞ்சா வன்கண்
தொலைவிடத்துத்
தொல்படைக் கல்லால் அரிது.

In adverse hour, to face undaunted might of conquering
foe,
Is bravery that only veteran *host* can show.

Ancient army can alone have the valour which makes it stand by its king at the time of defeat, fearless of wounds and unmindful of its reduced strength. 2

763. ஒலித்தக்கால் என்னும் உவரி எலிப்பகை
நாகம் உயிர்ப்பக் கெடும்.

Though, like the sea, the angry mice send forth their
battle cry;
What then? The dragon breathes upon them, and they
die!

What if (a host of) hostile rats roar like the sea? They

will perish at the mere breath of the cobra. 3

764. அழிவின்று அறைபோகா தாகி வழிவந்த
வன்க ணதுவே படை.

That is a *host*, by no defeats, by no desertions shamed,

For old hereditary courage famed.

That indeed is an army which has stood firm of old

without suffering destruction or deserting (to the enemy). 4

765. கூற்றுடன்று மேல்வரினும் கூடி எதிர்நிற்கும்
ஆற்ற லதுவே படை.

That is a '*host*' that joins its ranks, and mightily with-

stands,

Though death with sudden wrath should fall

upon its

bands.

That indeed is an army which is capable of offering a united resistance, even if Yama advances against it with fury. 5

766. மறமானம் மாண்ட வழிச்செலவு தேற்றம்
எனநான்கே ஏமம் படைக்கு.

Valour with honour, sure advance in glory's path, with

confidence;

To warlike *host* these four are sure defence.

Valour, honour, following in the excellent-footsteps (of its predecessors) and trust-worthiness: these four alone constitute the safeguard of an army. 6

767. தார்தாங்கிச் செல்வது தானை தலைவந்த
போர்தாங்குந் தன்மை யறிந்து.

A valiant army bears the onslaught, onward goes,

Well taught with marshalled ranks to meet their coming

foes.

That is an army which knowing the art of warding off an

impending struggle, can bear against the dust-van (of force).

a hostile

7

768. அடற்றகையும் ஆற்றலும் இல்லெனினும் தானை

படைத்தகையால் பாடு பெறும்.

Though not in war offensive or defensive skilled ;

An army gains applause when well equipped and drilled.

Though destitute of courage to fight and strength (to endure), an army may yet gain renown by the splendour of its appearance.

8

769. சிறுமையும் செல்லாத் துனியும் வறுமையும்

இல்லாயின் வெல்லும் படை.

Where weakness, clinging fear and poverty

Are not, the *host* will gain the victory.

An army can triumph (over its foes) if it is

free from diminution, irremediable aversion and poverty. 9

770. நிலைமக்கள் சால உடைத்தெனினும் தானை
தலைமக்கள் இல்வழி இல்.

Though men abound, all ready for the war,
No army is where no fit leaders are.

Though an army may contain a large number of permanent soldiers, it cannot last if it has no generals. 10

எஅ. படைச் செருக்கு
Ch. 78. Military Spirit

771. என்னைமுன் நில்லன்மின் தெவ்விர் பலர்என்னை
முன்நின்று கல்நின் றவர்.

Ye foes! stand not before my lord! for many a one Who did my lord withstand, now stands in stone!

O my foes, stand not before my leader; (for) many are those who did so but afterwards stood (in the shape of) statues.
1

772. கான முயலெய்த அம்பினில் யானை

பிழைத்தவேல் ஏந்தல் இனிது.

Who aims at elephant, though dart should fail, has

greater praise

Than he who woodland hare with winged arrow slays.

It is more pleasant to hold the dart that has missed an elephant than that which has hit a hare in the forest. 2

773. பேராண்மை என்ப தறுகண்ஒன் றுற்றக்கால்
ஊராண்மை மற்றதன் எஃகு.

Fierceness in hour of strife heroic greatness shows ; Its edge is kindness to our suffering foes.

The learned say that fierceness (in contest with a foe) is indeed great valour ; but to become a benefactor in case of accident (to a foe) is the extreme (limit) of that valour. 3

774. கைவேல் களிற்றொடு போக்கி வருபவன்
மெய்வேல் பறியா நகும்.

At elephant he hurls the dart in hand; for weapon pressed, He laughs and plucks the javelin from his wounded breast.

The hero who after casting the lance in his hand on an elephant, comes (in search of another) will pluck the one (that sticks) in his body and laugh (exultingly). 4

775. *விழித்தகண் வேல்கொண் டெறிய அழித்திமைப்பின்*
ஒட்டன்றோ வன்க ணவர்க்கு.

To hero fearless must it not defeat appear,
If he but wink his eye when foeman hurls his spear.

Is it not a defeat to the valiant to wink and destroy their ferocious look when a lance is cast at them (by their foe)? 5

776. *விழுப்புண் படாதநாள் எல்லாம் வழுக்கினுள்*
வைக்கும்தன் நாளை எடுத்து.

The heroes, counting up their days, set down as vain Each day when they no glorious wound sustain.

The hero will rockon among wasted days all those on which he had not received severe wounds.

6

777. சுழலும் இசைவேண்டி வேண்டா உயிரார்
கழல்யாப்புக் காரிகை நீர்த்து.

Who seek for world-wide fame, regardless of their life, The glorious clasp adorns, sign of heroic strife.

The fastening of ankle-ring by those who desire a worldwide renown and not (the safety of) their lives is like adorning (themselves).

7

778. உறின்உயிர் அஞ்சா மறவர் இறைவன்
செறினும்சீர் குன்றல் இலர்.

Fearless they rush where'er 'the tide of battle rolls'; The king's reproof damps not the ardour of their eager
souls.

The heroes who are not afraid of losing their life in a contest will not cool their ardour, even if the king prohibits (their fighting).

8

779. இழைத்தது இகவாமைச் சாவாரை யாரே
பிழைத்தது ஒறுக்கிற் பவர்.

Who says they err, and visits them with scorn,
Who die and faithful guard the vow they 've sworn?

Who would reproach with failure those who seal their oath with their death? 9

780. புரந்தார்கண் நீர்மல்கச் சாகிற்பின் சாக்காடு
இரந்துகோள் தக்கது உடைத்து.

If monarch's eyes o'erflow with tears for hero slain,
Who would not beg such boon of glorious death to gain?

If (heroes) can so die as to fill with tears the eyes of their rulers, such a death deserves to be obtained even by begging. 10

௭௯. நட்பு

Ch. 79. Friendship

781. *செயற்கரிய யாவுள நட்பின் அதுபோல்*
வினைக்கரிய யாவுள காப்பு.

What so hard for men to gain as friendship true?
What so sure defence 'gainst all that foe can do?

What things are there so difficult to acquire as friendship? What guards are there so difficult to break through by the efforts (of one's foes)?

1

782. *நிறைநீர நீரவர் கேண்மை பிறைமதிப்*
பின்நீர பேதையார் நட்பு.

Friendship with men fulfilled of good
Waxes like the crescent moon;
Friendship with men of foolish mood,
Like the full orb, waneth soon.

The friendship of the wise waxes like the new moon; (but)
that of fools wanes like the full moon.

2

783. *நவில்தொறும் நூல்நயம் போலும் பயில்தொறும்*
பண்புடை யாளர் தொடர்பு.

Learned scroll the more you ponder,
Sweeter grows the mental food;

So the heart by use grows fonder,
    Bound in friendship with the good.

Like learning, the friendship of the noble, the more it is cultivated, the more delightful does it become.
3

784. நகுதற் பொருட்டன்று நட்டல் மிகுதிக்கண்
மேற்சென்று இடித்தற் பொருட்டு.

Nor for laughter only friendship all the pleasant day,
But for strokes of sharp reproving, when from right you stray.

Friendship is to be practised not for the purpose of laughing but for that of being beforehand in giving one another sharp rebukes in case of transgression.
4

785. புணர்ச்சி பழகுதல் வேண்டா உணர்ச்சிதான்

நட்பாம் கிழமை தரும்.

Not association constant, not affection's token bind;
'Tis the unison of feeling friends unites of kindred mind.

Living together and holding frequent intercourse are not necessary (for friendship); (mutual) understanding can alone create a claim for it.

5

786. முகநக நட்பது நட்பன்று நெஞ்சத்து
அகநக நட்பது நட்பு.

Not the face's smile of welcome shows the friend sincere,
But the heart's rejoicing gladness when the friend is near.

The love that dwells (merely) in the smiles of the face is not friendship; (but) that which dwells deep in the smiles of the heart is true frienship.

6

787. அழிவி னவைநீக்கி ஆறுய்த்து அழிவின்கண்
அல்லல் உழப்பதாம் நட்பு.

Friendship from ruin saves, in way of virtue keeps;
In troublous time, it weeps with him who weeps.

(True) friendship turns aside from evil (ways), makes (him) walk in the (good) way, and, in case of his sorrow (with him).

loss it shares

7

788. உடுக்கை இழந்தவன் கைபோல ஆங்கே
இடுக்கண் களைவதாம் நட்பு.

As hand of him whose vesture slips away,
Friendship at once the coming grief will stay.

(True) friendship hastens to the rescue of the afflicted (as readily) as the hand of one whose garment is loosened (before an assembly).

8

789. நட்பிற்கு வீற்றிருக்கை யாதெனில் கொட்பின்றி
ஒல்லும்வாய் ஊன்றும் நிலை.

And where is friendship's royal seat? In stable mind,

Where friend in every time of need support may find.

Friendship may be said to be on its throne when it possesses the power of supporting one at all times and under all circumstances, (in the practice of virtue and wealth). 9

790. இனையர் இவரெமக்கு இன்னம்யாம் என்று
புனையினும் புல்லென்னும் நட்பு.

Mean is the friendship that men blazon forth,
'He 's thus to me' and 'such to him my worth.'

Though friends may praise one another saying, "He is so intimate with us, and we so much (with him)"; (still) such friendship will appear mean. 10

அ௰. நட்பாராய்தல்

Ch. 80. Investigation in forming Friendships

791. நாடாது நட்டலிற் கேடில்லை நட்டபின்
வீடில்லை நட்பாள் பவர்க்கு.

To make an untried man your friend is ruin sure;
For friendship formed unbroken must endure.

As those who are of a friendly nature will not forsake (a friend) after once loving (him), there is no evil so great as contracting a frienship without due inquiry. 1

792. ஆய்ந்தாய்ந்து கொள்ளாதான் கேண்மை கடைமுறை
தான்சாம் துயரம் தரும்.

Alliance with the man you have not proved and proved
again,
In length of days will give you mortal pain.

The friendship contracted by him who has not made repeated inquiry will in the end grieve (him) to death. 2

793. குணனும் குடிமையும் குற்றமும் குன்றா
இனனும் அறிந்தியாக்க நட்பு.

Temper, descent, defects, associations free
From blame: know these, then let the man be friend to
thee.

Make friendship (with one) after ascertaining (his)

character, birth, defects, and the whole of one's relations. 3

794. குடிப்பிறந்து தன்கட் பழிநாணு வானைக்
கொடுத்தும் கொளல்வேண்டும் நட்பு.

Who, born of noble race, from guilt would shrink with shame,
Pay any price, so you as friend that man may claim.

The friendship of one who belongs to a (good) family and is afraid of (being charged with) guilt, is worth even purchasing. 4

795. அழச்சொல்லி அல்லது இடித்து வழக்கறிய
வல்லார்நட்பு ஆய்ந்து கொளல்.

Make them your chosen friends whose words move,
repentance With power prescription's path to

show, while evil they
reprove.

You should examine and secure the friendship of those who can speak so as to make you weep over a crime (before its commission) or rebuke you severely (after you have done it) and are able to teach you (the ways of) the world. 5

796. கேட்டினும் உண்டோர் உறுதி கிளைஞரை
நீட்டி அளப்பதோர் கோல்.

Ruin itself one blessing lends:
'Tis staff that measures out one's friends.

Even in ruin there is some good; (for) it is a rod by which one may measure fully (the affection of one's) relations.

797. ஊதியம் என்பது ஒருவற்குப் பேதையார்
கேண்மை ஒரீஇ விடல்.

'Tis gain to any man, the sages say,
Friendship of fools to put away.

It is indeed a gain for one to renounce the friendship of fools.
7

798. உள்ளற்க உள்ளம் சிறுகுவ கொள்ளற்க
அல்லற்கண் ஆற்றறுப்பார் நட்பு.

Think not the thoughts that dwarf the soul; nor

take

For friends the men who friends in time of grief forsake.

Do not think of things that discourage your mind, nor

contract friendship with those who would forsake you in

adversity.

8

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*799. கெடுங்காலைக் கைவிடுவார் கேண்மை அடுங்காலை
உள்ளினும் உள்ளம் சுடும்.*

Of friends deserting us on ruin's brink,

'Tis torture e'en in life's last hour to think.

The very thought of the friendship of deserted one at the approach of adversity will at the time of death.

those who have

burn one's mind

9

800. மருவுக மாசற்றார் கேண்மைஒன் றீத்தும்
ஒருவுக ஒப்பிலார் நட்பு.

Cling to the friendship of the spotless ones; whate'er

you pay,

Renounce alliance with the men of evil way.

Continue to enjoy the friendship of the pure ; (but)

renounce even with a gift, the friendship of those agree (with the world).

who do not

10

அக. பழைமை

Ch. 81. Familiarity

801. பழைமை எனப்படுவது யாதெனின் யாதும்
கிழமையைக் கீழ்ந்திடா நட்பு.

Familiarity is friendship's silent pact,

That puts restraint on no familiar act.

Intimate friendship is that which cannot in the least be injured by (things done through the) right intimacy).

(of long-standing
1
802. நட்பிற் குறுப்புக் கெழுதகைமை மற்றதற்கு
உப்பாதல் சான்றோர் கடன்.

Familiar freedom friendship's very frame supplies;
To be its savour sweet is duty of the wise.

The constituents of friendship are (things done through) the right of intimacy; to be pleased with such a right is the duty of the wise.
2
803. பழகிய நட்பெவன் செய்யும் கெழுதகைமை
செய்தாங்கு அமையாக் கடை.
When to familiar acts men kind response refuse,
What fruit from ancient friendship's use?

Of what avail is long-standing friendship, if friends do not admit as their own actions done through the right of intimacy?
3
804. விழைதகையான் வேண்டி யிருப்பர்
கெழுதகையாற்
கேளாது நட்டார் செயின்.

When friends unbidden do familiar acts with loving heart, Friends take the kindly deed in friendly part.

If friends, through the right of friendship, do (anything) without being asked, the wise will be pleased with them on account of its desirability.
4

805. பேதைமை ஒன்றோ பெருங்கிழமை என்றுணர்க
நோதக்க நட்டார் செயின்.

Not folly merely, but familiar carelessness,
Esteem it, when your friends cause you distress.

If friends should perform what is painful, understand that it is owing not only to ignorance, but also to the strong claims of intimacy.
5

806. எல்லைக்கண் நின்றார் துறவார் தொலைவிடத்தும்
தொல்லைக்கண் நின்றார் தொடர்பு.

Who stand within the bounds quit not, though loss
impends,

Association with the old familiar friends.

Those who stand within the limits (of true friendship) will not even in adversity give up the intimacy of longstanding friends.
6

807. *அழிவந்த செய்யினும் அன்பறார் அன்பின்*
வழிவந்த கேண்மை யவர்.

True friends, well versed in loving ways,
Cease not to love, when friend their love betrays.

Those who have (long) stood in the path of affection will not give it up even if their friends cause (them) their ruin. 7

808. *கேளிழுக்கம் கேளாக் கெழுதகைமை வல்லார்க்கு*
நாளிழுக்கம் நட்டார் செயின்.

In strength of friendship rare of friend's disgrace who

will not hear,

The day his friend offends will day of grace to him

appear.

To those who understand that by which they should not listen to (tales about) the faults of their friends, that is a (profitable) day on which the latter may commit a fault. 8

809. கெடாஅ வழிவந்த கேண்மையார் கேண்மை
விடாஅர் விழையும் உலகு.

Friendship of old and faithful friends,
Who ne'er forsake, the world commends.

They will be loved by the world, who have not forsaken the friendship of those with whom they have kept up an unbroken long-standing intimacy. 9

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810. விழையார் விழையப் படுப பழையார்கண்
பண்பின் தலைப்பிரியா தார்.

Ill-wishers even wish them well, who guard, For
ancient friends, their wonted kind regard.

Even enemies will love those who have never changed in their affection to their long-standing friends.
10

௮௨. தீ நட்பு
Ch. 82. Evil Friendship

811. பருகுவார் போலினும் பண்பிலார் கேண்மை
பெருகலிற் குன்றல் இனிது.

Though evil men should all-absorbing friendship show, Their love had better die away than grow.

The decrease of friendship with those who look as if they would eat you up (through excess of love) while they are really destitute of goodness is far better than its increase. 1

812. உறின்நட்டு அறின்ஒரூஉம் ஒப்பிலார் கேண்மை
பெறினும் இழப்பினும் என்.

What though you gain or lose friendship of men of alien

heart,
Who when you thrive are friends, and when you fail

depart?

Of what avail is it to get or lose the friendship of those who love when there is gain and leave when there is none? 2

813. உறுவது சீர்தூக்கும் நட்பும் பெறுவது
கொள்வாரும் கள்வரும் நேர்.

These are alike : the friends who ponder friendship's gain, Those who accept whate'er you give, and all the plunder-
ing train.

Friends who calculate the profits (of their friendship), prostitutes who are bent on obtaining their gains, and thieves are (all) of the same character.
3

814. அமரகத்து ஆற்றறுக்கும் கல்லாமா அன்னார்
தமரின் தனிமை தலை.

A steed untrained will leave you in the tug of war ; Than friends like that to dwell alone is better far.

Solitude is more to be desired than the society of those who resemble the untrained horses which throw down (their riders) in the fields of battle.
4

815. செய்தேமஞ் சாராச் சிறியவர் புன்கேண்மை
எய்தலின் எய்தாமை நன்று.

'Tis better not to gain than gain the friendship profitless Of men of little minds, whose succour fails when dangers
press.

It is far better to avoid than to contract the evil friendship of the base who cannot protect (their friends) even when appointed to do so.
5

816. பேதை பெருங்கெழீஇ நட்பின் அறிவுடையார்
ஏதின்மை கோடி உறும்.

Better ten million times incur the wise man's hate, Than form with foolish men a friendship intimate.

The hatred of the wise is ten-million times more profitable

than the excessive intimacy of the fool.
6

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817. நகைவகைய ராகிய நட்பின் பகைவரால்
பத்தடுத்த கோடி உறும்.

From foes ten million fold a greater good you gain, Than friendship yields that 's formed with laughers vain.

What comes from enemies is a hundred million times more profitable than what comes from

the friendship of those who cause only laughter.
7

818. ஒல்லும் கருமம் உடற்று பவர்கேண்மை
சொல்லாடார் சோர விடல்.

Those men who make a grievous toil of what they do On your behalf, their friendship silently eschew.

Gradually abandon without revealing (beforehand) the friendship of those who pretend inability to carry out what they (really) could do.
8

819. கனவினும் இன்னாது மன்னோ வினைவேறு
சொல்வேறு பட்டார் தொடர்பு.

E'en in a dream the intercourse is bitterness With men whose deeds are other than their words profess.

The friendship of those whose actions do not agree with their words will distress (one) even in (one's) dreams. 9

820. எனைத்தும் குறுகுதல் ஓம்பல் மனைக்கெழீஇ
மன்றில் பழிப்பார் தொடர்பு.

In anywise maintain not intercourse with those, Who in the house are friends, in hall are slandering foes.

Avoid even the least approach to a contraction of friend-

ship with those who would love you in private but ridicule you in public.
10

௮௩. கூடா நட்பு
Ch. 83. Unreal Friendship

821. சீரிடம் காணின் எறிதற்குப் பட்டடை
நேரா நிரந்தவர் நட்பு.

Anvil where thou shalt smitten be, when men occasion
find,
Is friendship's form without consenting mind.

The friendship of those who behave like friends without inward affection is a weapon that may be thrown when a favourable opportunity presents itself.
1

822. இனம்போன்று இனமல்லார் கேண்மை மகளிர்
மனம்போல வேறு படும்.

Friendship of those who seem our kin, but are not

really
kind,
Will change from hour to hour like woman's mind.

The friendship of those who seem to be friends while they are not, will change like the love of women. 2

823. பலநல்ல கற்றக் கடைத்தும் மனநல்லர்
ஆகுதல் மாணார்க்கு அரிது.

To heartfelt goodness men ignoble hardly may attain, Although abundant stores of goodly lore they gain.

Though (one's) enemies may have mastered many good books, it will be impossible for them to become truly loving at heart.
3

824. முகத்தின் இனிய நகாஅ அகத்தின்னா
வஞ்சரை அஞ்சப் படும்.

'Tis fitting you should dread dissemblers' guile,
Whose hearts are bitter while their faces smile.

One should fear the deceitful who smile sweetly with their face but never love with their heart. 4

825. மனத்தின் அமையா தவரை எனைத்தொன்றும்
சொல்லினால் தேறற்பாற்று அன்று.

When minds are not in unison, 'tis never just, In any words men speak to put your trust.

In nothing whatever is it proper to rely on the words of those who do not love with their heart. 5

826. நட்டார்போல் நல்லவை சொல்லினும்
ஒட்டார்சொல்
ஒல்லை உணரப் படும்.

Though many goodly words they speak in friendly tone,

The words of foes will speedily be known.

Though (one's) foes may utter good things as though they
were friends, one will at once understand (their evil) import. 6

827. சொல்வணக்கம் ஒன்னார்கண் கொள்ளற்க
வில்வணக்கம்
தீங்கு குறித்தமை யான்.

To pliant speech from hostile lips give thou no ear;

'Tis pliant bow that shows the deadly peril near !

Since the bending of the bow bespeaks evil, one should not accept (as good) the humiliating speeches of one's foes. 7

828. தொழுதகை யுள்ளும் படையொடுங்கும் ஒன்னார்

அழுதகண் ணீரும் அனைத்து.

In hands that worship weapon often hidden lies ;

Such are the tears that fall from foeman's eyes.

A weapon may be hid in the very hands with which (one's) foes adore (him); (and) the tears they shed are of the same nature. 8

829. மிகச்செய்து தம்எள்ளு வாரை நகச்செய்து
நட்பினுள் சாப்புல்லற் பாற்று.

'Tis just, when men make much of you, and then despise, To make them smile, and slay in friendship's guise.

It is the duty of kings to affect great love but make it die (inwardly), as regard those foes who shew them great friendship but despise them (in their heart). 9

830. பகைநட்பாம் காலம் வருங்கால் முகநட்டு
அகநட்பு ஒரீஇ விடல்.

When time shall come that foes as friends appear, Then thou, to hide a hostile heart, a smiling face may'st wear.

When one's foes begin to affect friendship, one should love them with one's looks, and, cherishing no love in the heart, give up (even the former). 10

அ௩. பேதைமை

Ch. 84. Folly

831. பேதைமை என்பதொன்று யாதெனின்
ஏதங்கொண்டு

ஊதியம் போக விடல்.

What one thing merits folly's special name?
Letting gain go, loss for one's own to claim!

Folly is one (of the chief defects); it is that one) incur loss and forego gain.

which (makes
1

832. பேதைமையு ளெல்லாம் பேதைமை காதன்மை
கையல்ல தன்கட் செயல்

'Mid follies chiefest folly is to fix your love
On deeds which to your station unbefitting prove.

The greatest folly is that which leads one to take delight in doing what is forbidden.
2

833. நாணாமை நாடாமை நாரின்மை யாதொன்றும்
பேணாமை பேதை தொழில்.

Ashamed of nothing, searching nothing out, of loveless

heart,

Nought cherishing, 'tis thus the fool will play his part.

Shamelessness, indifference (to what must be sought after), harshness, and aversion for every thing (that ought to be desired) are the qualities of the fool. 3

834. ஓதி உணர்ந்தும் பிறர்க்குரைத்தும் தானடங்காப்
பேதையின் பேதையார் இல்.

The sacred law he reads and learns, to other men

expounds,—

Himself obeys not: where can greater fool be found?

There are no greater fools than he who, though he has read and understood (a great deal) and even taught it to others, does not walk according to his own

teaching. 4

835. ஒருமைச் செயலாற்றும் பேதை எழுமையும்
தான்புக் கழுந்தும் அளறு.

The fool will merit hell in one brief life on earth,
In which he entering sinks through sevenfold round of

birth.

A fool can procure in a single birth a hell into which he may enter and suffer through all the seven births. 5

836. பொய்படும் ஒன்றோ புனைபூணும் கையறியாப்
பேதை வினைமேற் கொளின்.

When fool some task attempts with uninstructed pains, It fails; nor that alone, himself he binds with chains.

If the fool, who knows not how to act undertakes a work, he will (certainly) fail. (But) is it all ? He will even adorn himself with fetters.

6

837. ஏதிலார் ஆரத் தமர்பசிப்பர் பேதை
பெருஞ்செல்வம் உற்றக் கடை.

When fools are blessed with fortune's bounteous store, Their foes feed full, their friends are prey to hunger sore.

If a fool happens to get an immense fortune, his neighbours will enjoy it while his relations starve.

7

838. மையல் ஒருவன் களித்தற்றால் பேதைதன்
கையொன்று உடைமை பெறின்.

When folly's hand grasps wealth's increase, 'twill be As when a mad man raves in drunken glee.

A fool happening to possess something is like the intoxi- cation of one who is (already) giddy.

8

839. பெரிதினிது பேதையார் கேண்மை பிரிவின்கண்
பீழை தருவதொன்று இல்.

Friendship of fools is very pleasant thing ;
Parting with them will leave behind no sting.

The friendship between fools is exceedingly delightful

(to each other); for at parting there will be nothing them pain.
to cause
9

840. கழாஅக்கால் பள்ளியுள் வைத்தற்றால் சான்றோர்
குழாஅத்துப் பேதை புகல்.

Like him who seeks his couch with unwashed feet, Is fool whose foot intrudes where wise men meet.

The appearance of a fool in an assembly of the like placing (one's) unwashed feet on a bed.

learned is
10

அரு. புல்லறிவாண்மை
Ch. 85. Ignorance

841. அறிவின்மை இன்மையுள் இன்மை
பிறிதின்மை

இன்மையா வையாது உலகு.

Want of knowledge, 'mid all wants the sorest want we deem;

Want of other things the world will not as want esteem.

The want of wisdom is the greatest of all wants; but that of wealth the world will not regard as such. 1

842. அறிவிலான் நெஞ்சுவந்து ஈதல் பிறிதுயாதும்
இல்லை பெறுவான் தவம்.

The gift of foolish man, with willing heart nought bestowed, is

But blessing by receiver's penance bought.

(The cause of) a fool cheerfully giving (something) is nothing else but the receiver's merit (in a former birth). 2

843. அறிவிலார் தாம்தம்மைப் பீழிக்கும் பீழை
செறுவார்க்கும் செய்தல் அரிது.

With keener anguish foolish men their own hearts wring,

Than aught that even malice of their foes can bring.

The suffering that fools inflict upon themselves is hardly possible even to foes.

8

844. வெண்மை எனப்படுவது யாதெனின் ஒண்மை
உடையம்யாம் என்னும் செருக்கு.

What is stupidity? The arrogance that cries, ' Behold, we claim the glory of the wise.'

What is called want of wisdom is the vanity which says, " We are wise."

4

845. கல்லாத மேற்கொண்டு ஒழுகல் கசடற
வல்லதூஉம் ஐயம் தரும்.

If men what they have never learned assume to know, Upon their real learning's power a doubt

'twill throw.

Fools pretending to know what has not been read (by them) will rouse suspicion even as to what they have thoroughly mastered.
5

846. அற்றம் மறைத்தலோ புல்லறிவு தம்வயின்
குற்றம் மறையா வழி.

Fools are they who their nakedness conceal, And yet their faults unveiled reveal.

Even to cover one's nakedness would be folly, if (one's)

faults were not covered (by forsaking them).
6

847. அருமறை சோரும் அறிவிலான் செய்யும்
பெருமிறை தானே தனக்கு.

From out his soul who lets the mystic teachings die,

Entails upon himself abiding misery.

The fool who neglects precious counsel does, of his own accord, a great injury to himself.
7

848. ஏவவும் செய்கலான் தான்தேறான் அவ்வுயிர்
போஒம் அளவுமோர் நோய்.

Advised, he heeds not; of himself knows nothing wise; This man's whole life is all one plague until he dies.

The fool will not perform (his duties) even when advised nor ascertain them himself; such a soul is a burden (to the earth) till it departs (from the body).
8

849. காணாதான் காட்டுவான் தான்காணான் காணாதான்
கண்டானாம் தான்கண்ட வாறு.

That man is blind to eyes that will not see who

knowledge shows;—

The blind man still in his blind fashion knows.

One who would teach a fool will (simply) betray his folly; and the fool would (still) think himself "wise in his own conceit."
9

850. உலகத்தார் உண்டென்பது இல்லென்பான்

வையத்து

அலகையா வைக்கப் படும்.

Who what the world affirms as false proclaim, O'er all the earth receive a demon's name.

He who denies the existence of what the world believes in will be regarded as a demon on earth.

10

௮௬. இகல்

Ch. 86. Hostility

851. இகலென்ப எல்லா உயிர்க்கும் பகலென்னும்

பண்பின்மை பாரிக்கும் நோய்.

Hostility disunion's plague will bring,

That evil quality, to every living thing.

The disease which fosters the evil of disunion among all creatures is termed hatred by the wise.

1

852. பகல்கருதிப் பற்றா செயினும் இகல்கருதி

இன்னாசெய் யாமை தலை.

Though men disunion plan, and do thee much despite, 'Tis best no enmity to plan, nor evil deeds requite.

Though disagreeable things may be done from (a feeling of) disunion, it is far better that nothing painful be done from (that of) hatred.
2

853. இகலென்னும் எவ்வநோய் நீக்கின் தவலில்லாத்
தாவில் விளக்கம் தரும்.

If enmity, that grievous plague, you shun,
Endless undying praises shall be won.

To rid one-self of the distressing disease of hatred will bestow (on one) a never-decreasing imperishable fame. 3

854. இன்பத்துள் இன்பம் பயக்கும் இகலென்னும்
துன்பத்துள் துன்பம் கெடின்.

Joy of joys abundant grows,
When malice dies, that woe of woes.

If hatred which is the greatest misery is destroyed, it will yield the greatest delight.
4

855. இகலெதிர் சாய்ந்தொழுக வல்லாரை யாரே
மிகலூக்கும் தன்மை யவர்.

If men from enmity can keep their spirits free,
Who over them shall gain the victory?

Who indeed would think of conquering those who naturally shrink back from hatred ?

5

229

856. இகலின் மிகலினிது என்பவன் வாழ்க்கை
தவலும் கெடலும் நணித்து.

The life of those who cherished enmity hold dear,
To grievous fault and utter death is near.

Failure and ruin are not far from him who says it is sweet to excel in hatred.

6

857. மிகல்மேவல் மெய்ப்பொருள் காணார் இகல்மேவல்
இன்னா அறிவி னவர்.

The very truth that greatness gives their eyes can never

see,

Who only know to work men woe, fulfilled of enmity.

Those whose judgment brings misery through its connection with hatred cannot understand the

triumphant nature of truth.
7

858. இகலிற்கு எதிர்சாய்தல் ஆக்கம் அதனை
மிகலூக்கின் ஊக்குமாம் கேடு.

'Tis gain to turn the soul from enmity;
Ruin reigns where this hath mastery.

Shrinking back from hatred will yield wealth; indulging in its increase will hasten ruin.
8

859. இகல்காணான் ஆக்கம் வருங்கால் அதனை
மிகல்காணும் கேடு தரற்கு.

Men think not hostile thought in fortune's favouring
hour,
They cherish enmity when in misfortune's power.

At the approach of wealth one will not think of hatred;
(but) to secure one's ruin, one will look to its increase. 9

860. இகலானாம் இன்னாத எல்லாம் நகலானாம்
நன்னயம் என்னும் செருக்கு.

From enmity do all afflictive evils flow;
But friendliness doth wealth of kindly good bestow.

All calamities are caused by hatred; but by the delight (of friendship) is caused the great wealth of good virtues. 10

அஎ. பகைமாட்சி
Ch. 87. The Might of Hatred

861. வலியார்க்கு மாறேற்றல் ஓம்புக ஓம்பா
மெலியார்மேல் மேக பகை.

With stronger than thyself, turn from the strife away; With weaker shun not, rather court the fray.

Avoid offering resistance to the strong; (but) never fail to cherish enmity towards the weak.
1

862. அன்பிலன் ஆன்ற துணையிலன் தான்துவ்வான்
என்பரியும் ஏதிலான் துப்பு.

No kinsman's love, no strength of friends has he;
How can he bear his foeman's enmity?

How can he who is unloving, destitute of powerful aids, and himself without strength overcome the might of his foe? 2

863. அஞ்சும் அறியான் அமைவிலன் ஈகலான்
தஞ்சம் எளியன் பகைக்கு.

A craven thing! knows nought, accords with none, gives nought away;
To wrath of any foe he falls an easy prey.

In the estimation of foes miserably weak is he, who is timid, ignorant, unsociable and niggardly. 3

864. நீங்கான் வெகுளி நிறையிலன் எஞ்ஞான்றும்
யாங்கணும் யார்க்கும் எளிது.

His wrath still blazes, every secret told; each day
This man 's in every place to every foe an easy prey.

He who neither refrains from anger nor keeps his secrets will at all times and in all places be easily conquered by all. 4

865. வழிநோக்கான் வாய்ப்பன செய்யான் பழிநோக்கான்
பண்பிலன் பற்றார்க்கு இனிது.

No way of right he scans, no precepts bind, no crimes
affright,
No grace of good he owns; such man 's his foes' delight.

(A) pleasing (object) to his foes is he who reads not moral works, does nothing that is enjoined by them, cares not for reproach and is not possessed of good qualities. 5

866. காணாச் சினத்தான் கழிபெருங் காமத்தான்
பேணாமை பேணப் படும்.

Blind in his rage, his lustful passions rage and swell; If such a man mislikes you, like it well.

Highly to be desired is the hatred of him whose anger is blind, and whose lust increases beyond measure. 6

867. கொடுத்தும் கொளல்வேண்டும் மன்ற அடுத்திருந்து
மாணாத செய்வான் பகை.

Unseemly are his deeds, yet, proffering aid, the man
draws nigh ;
His hate—'tis cheap at any price—be sure to buy !

It is indeed necessary to obtain even by purchase the hatred of him who having begun (a work) does what is not conducive (to its accomplishment). 7

868. குணனிலனாய்க் குற்றம் பலவாயின் மாற்றார்க்கு
இனனிலனாம் ஏமாப்பு உடைத்து.

No gracious gifts he owns, faults many cloud his fame; His foes rejoice, for none with him will kindred claim.

He will become friendless who is without (any good) qualities, and whose faults are many; help to (his) foes.
(such a character) is a
8

869. செறுவார்க்குச் சேணிகவா இன்பம் அறிவிலா

அஞ்சும் பகைவர்ப் பெறின்.

The joy of victory is never far removed from those Who 've luck to meet with ignorant and timid foes.

There will be no end of lofty delights to the victorious, if their foes are (both) ignorant and timid. 9

870. கல்லான் வெகுளும் சிறுபொருள் எஞ்ஞான்றும்
ஒல்லானை ஒல்லாது ஒளி.

The task of angry war with men unlearned in virtue's
lore
Who will not meet, glory shall meet him never more.

The light (of fame) will never be gained by him who gains not the trifling reputation of having fought an unlearned (foe). 10

௮௮. பகைத்திறம் தெரிதல்

Ch. 88. Knowing the Quality of Hate

871. பகைஎன்னும் பண்பி லதனை ஒருவன்

நகையேயும் வேண்டற்பாற் றன்று.

For Hate, that ill-conditioned thing, not e'en in jest,

Let any evil longing rule your breast.

The evil of hatred is not of a nature to be desired even in sport.

by one 872. வில்லே ருழவர் பகைகொளினும்
1
கொள்ளற்க

சொல்லே ருழவர் பகை.

Although you hate incur of those whose ploughs are bows, Make not the men whose ploughs are words your foes!

Though you may incur the hatred of warriors whose ploughs are bows, incur not that of are words.

ministers whose ploughs

2

873. ஏமுற் றவரினும் ஏழை தமியனாய்ப்
பல்லார் பகைகொள் பவன்.

Than men of mind diseased, a wretch more forlorn,
utterly Is he who stands alone, object of many
He who, being alone, incurs
foeman's scorn. infatuated than even mad men.

the hatred of many is more
3

874. பகைநட்பாக் கொண்டொழுகும் பண்புடை யாளன்

தகைமைக்கண் தங்கிற்று உலகு.

The world secure on his dexterity depends, Whose worthy rule can change his foes to friends.

The world abides in the greatness of that good-natured man who behaves so as to turn hatred into friendship. 4

875. தன்துணை இன்றால் பகைஇரண்டால் தான்ஒருவன்

இன்துணையாக் கொள்கவற்றின் ஒன்று.

Without ally, who fights with twofold enemy o'ermatched,

Must render one of these a friend attached.

He who is alone and helpless while his foes are two should

secure one of them as an agreeable help (to himself). 5

876. தேறினும் தேறா விடினும் அழிவின்கண்
தேறான் பகாஅன் விடல்.

Whether you trust or not, in time of sore distress,
Questions of diff'rence or agreement cease to press.

Though (one's foe is) aware or not of one's misfortune, one should act so as neither to join nor separate (from him). 6

877. நோவற்க நொந்தது அறியார்க்கு மேவற்க
மென்மை பகைவ ரகத்து.

To those who know them not, complain not of your woes;
Nor to your foeman's eyes infirmities disclose.

Relate not your suffering even to friends who are ignorant of it, nor refer to your weakness in the presence

of your foes. 7

878. வகையறிந்து தற்செய்து தற்காப்ப மாயும்
பகைவர்கண் பட்ட செருக்கு.

Know thou the way, then do thy part, thyself defend; Thus shall the pride of those that hate thee have an end.

The joy of one's foes will be destroyed if one guards oneself by knowing the way (of acting) and securing assistance.

8

879. இளைதாக முள்மரம் கொல்க களையுநர்
கைகொல்லும் காழ்த்த விடத்து.

Destroy the thorn, while tender point can work thee no
offence;
Matured by time, 'twill pierce the hand that plucks it
thence.

A thorny tree should be felled while young, (for) when it is grown it will destroy the hand of the feller.

9

880. உயிர்ப்ப உளரல்லர் மன்ற செயிர்ப்பவர்
செம்மல் சிதைக்கலா தார்.

But breathe upon them, and they surely die, Who fail to tame the pride of angry enemy.

Those who do not destroy the pride of those who hate (them) will certainly not exist even to breathe. 10

௮௯. உட்பகை
Ch. 89. Enmity within

881. நிழல்நீரும் இன்னாத இன்னா தமர்நீரும்
இன்னாவாம் இன்னா செயின்.

Water and shade, if they unwholesome prove, will bring you pain;
And qualities of friends, who treacherous act, will be your bane.

Shade and water are not pleasant, (if) they cause disease; so are the qualities of (one's) relations not agreeable, (if) they cause pain. 1

882. வாள்போல் பகைவரை அஞ்சற்க அஞ்சுக
கேள்போல் பகைவர் தொடர்பு.

Dread not the foes that as drawn swords
appear ;
Friendship of foes, who seem like kinsmen, fear !

Fear not foes (who say they would cut) like
a sword ;
(but) fear the friendship of foes (who seemingly
relations.
act) like
2

883. உட்பகை அஞ்சித்தற் காக்க உலைவிடத்து
மட்பகையின் மாணத் தெறும்.

Of
In

hidden hate beware, and guard thy life ;
troublous time 'twill deeper wound than potter's knife.

Fear internal enmity and guard yourself ; (if not) it will destroy (you) in an evil hour, as surely as the tool which cuts the potter's clay.
3

884. மனமாணா உட்பகை தோன்றின் இனமாணா

ஏதம் பலவுந் தரும்.

If secret enmities arise that minds pervert,
Then even kin unkind will work thee grievous hurt.

The secret enmity of a person whose mind is unreformed will lead to many evils causing disaffection among (one's) relations.
4

885. உறல்முறையான் உட்பகை தோன்றின் இறல்முறையான்
ஏதம் பலவுந் தரும்.

Amid one's relatives if hidden hate arise,
'Twill hurt inflict in deadly wise.

If there appears internal hatred in a (king's) family, it will lead to many a fatal crime.
5

886. ஒன்றாமை ஒன்றியார் கட்படின் எஞ்ஞான்றும்
பொன்றாமை ஒன்றல் அரிது.

If discord finds a place midst those who dwelt at one
before,
'Tis ever hard to keep destruction from the door.

If hatred arises among (one's) own people, it will be hardly possible (for one) to escape death.
6

887. செப்பின் புணர்ச்சிபோல் கூடினும் கூடாதே
உட்பகை உற்ற குடி.

As casket with its cover, though in one they live alway,
No union to the house where hate concealed hath sway.

Never indeed will a family subject to internal hatred unite (really) though it may present an apparent union like that of a casket and its lid.

7

888. அரம்பொருத பொன்போலத் தேயும் உரம்பொருது
உட்பகை உற்ற குடி.

As gold with which the file contends is worn away, So strength of house declines where hate concealed hath
sway.

A family subject to internal hatred will wear out and lose its strength like iron that has been filed

away. 8

889. எட்பக வன்ன சிறுமைத்தே ஆயினும்
உட்பகை உள்ளதாம் கேடு.

Though slight as shred of 'seasame' seed it be,
Destruction lurks in hidden enmity.

Although internal hatred be as small as the fragment of the sesamum (seed), still does destruction dwell in it. 9

890. உடம்பாடு இலாதவர் வாழ்க்கை குடங்கருள்
பாம்போடு உடனுறைந் தற்று.

Domestic life with those who don't agree,
Is dwelling in a shed with snake for company.

Living with those who do not agree (with one) is like dwelling with a cobra (in the same) hut.
10

கூ௦. பெரியாரைப் பிழையாமை
Ch. 90. Not Offending the Great

891. ஆற்றுவார் ஆற்றல் இகழாமை போற்றுவார்
போற்றலு ளெல்லாம் தலை.

The chiefest care of those who guard themselves from ill,
Is not to slight the powers of those who work their
mighty will.

Not to disregard the power of those who can carry out
(their wishes) is more important than all the watchfulness of those who guard (themselves against evil). 1

892. பெரியாரைப் பேணாது ஒழுகின் பெரியாரால்
பேரா இடும்பை தரும்.

If men will lead their lives reckless of great men's will, Such life, through great men's powers, perpetual ill.
will bring

To behave without respect for the great (rulers) will make them do (us) irremediable evils. 2

893. கெடல்வேண்டின் கேளாது செய்க அடல்வேண்டின்
ஆற்று பவர்கண் இழுக்கு.

Who ruin covet, let them shut their ears, and do despite To those who, where they list, to ruin

have the might.

If a person desires ruin, let him not listen to the righteous dictates of law, but commit crimes against those who are able to slay (other sovereigns).
3

894. கூற்றத்தைக் கையால் விளித்தற்றால்
ஆற்றுவார்க்கு
ஆற்றாதார் இன்னா செயல்.

When powerless men 'gainst men of power will evil
deeds essay,
'Tis beck'ning with the hand for Death to seize them for
its prey.

The weak doing evil to the strong is like beckoning **Yama** to come (and destroy them).
4

895. யாண்டுச்சென்று யாண்டும் உளராகார்

வெந்துப்பின்
வேந்து செறப்பட் டவர்.

Who dare the fiery wrath of monarchs dread,
Where'er they flee, are numbered with the dead.

These who have incurred the wrath of a cruel and mighty potentate will not prosper wherever they may go.

5

896. எரியால் சுடப்படினும் உய்வுண்டாம் உய்யார்
பெரியார்ப் பிழைத்தொழுகு வார்.

Though in the conflagration caught, he may thence ;
escape from He 'scapes not who in life to great ones gives offence.

Though burnt by a fire (from a forest), one may perhaps live ; (but) never will he live who has shown disrespect to the great (devotees).

6

897. வகைமாண்ட வாழ்க்கையும் வான்பொருளும்
என்னும்
தகைமாண்ட தக்கார் செறின்.

Though every royal gift, and stores of wealth
your life
should crown,
What are they, if the worthy men of mighty
virtue

frown?

If a king incurs the wrath of the righteous great, what will become of his government with its splendid auxiliaries and (all) its untold wealth? 7

898. குன்றன்னார் குன்ற மதிப்பின் குடியொடு
நின்றன்னார் மாய்வர் நிலத்து.

If they, whose virtues like a mountain rise, are light
esteemed;
They die from earth who, with their households, ever-
during seemed.

If (the) hill-like (devotees) resolve on destruction, those who seemed to be everlasting will be destroyed root and branch from the earth. 8

899. ஏந்திய கொள்கையார் சீறின் இடைமுரிந்து
வேந்தனும் வேந்து கெடும்.

When blazes forth the wrath of men of lofty

fame,
Kings even fall from high estate and perish in the flame.

If those of exalted vows burst in a rage, even (Indra) the King will suffer a sudden loss and be entirely ruined. **9**

*900. இறந்தமைந்த சார்புடைய ராயினும் உய்யார்
சிறந்தமைந்த சீரார் செறின்.*

Though all-surpassing wealth of aid they boast,
If men in glorious virtue great are wrath, they 're lost.

Though in possession of numerous auxiliaries, they will perish who are exposed to the wrath of the noble whose penance is boundless.
10

௯௧. பெண்வழிச் சேறல்
Ch. 91. Being led by Women

*901. மனைவிழைவார் மாண்பயன் எய்தார்
வினைவிழைவார்
வேண்டாப் பொருளும் அது.*

Who give their soul to love of wife acquire not nobler
gain;
Who give their soul to strenuous deeds such

meaner joys
disdain.

Those who lust after their wives will not attain the excellence of virtue ; and it is just this that is not desired by those who are bent on acquiring wealth. 1

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902. பேணாது பெண்விழைவான் ஆக்கம் பெரியதோர்
நாணாக நாணுத் தரும்.

Who gives himself to love of wife, careless of noble name, His wealth will clothe him with o'erwhelming shame.

The wealth of him who, regardless (of his manliness), devotes himself to his wife's feminine nature will cause great shame (to all men) and to himself. 2

903. இல்லாள்கண் தாழ்ந்த இயல்பின்மை என்ஞான்றும்
நல்லாருள் நாணுத் தரும்.

Who to his wife submits, his strange, unmanly mood Will daily bring him shame among the good.

The frailty that stoops to a wife will always make (her husband) feel ashamed among the good. 3

904. மனையாளை அஞ்சும் மறுமையி லாளன்
வினையாண்மை வீறெய்தல் இன்று.

No glory crowns e'en manly actions wrought By him who dreads his wife, nor gives the other world a
thought.

The undertaking of one, who fears his wife and is therefore destitute of (bliss), will never be applauded. 4

905. இல்லாளை அஞ்சுவான் அஞ்சுமற் றெஞ்ஞான்றும்
நல்லார்க்கு நல்ல செயல்.

Who quakes before his wife will ever tremble too,
Good deeds to men of good deserts to do.

He that fears has wife will always be afraid of doing good deeds (even) to the good. 5

906. இமையாரின் வாழினும் பாடிலரே இல்லாள்
அமையார்தோள் அஞ்சு பவர்.

Though, like the demi-gods, in bliss they dwell
from harm,
secure Those have no dignity who fear the
housewife's slender
arm.

They that fear
will be destitute of
the gods.
the bamboo-like shoulders of their wives
manliness though they may flourish like
6

907.

பெண்ணேவல் செய்தொழுகும் ஆண்மையின் நாணுடைப்
பெண்ணே பெருமை உடைத்து.

The dignity of modest womanhood excels
His manliness, obedient to a woman's law who
dwells.

Even shame-faced womanhood is more to be
esteemed than the shameless manhood that performs
wife.

the behests of a

7

908. நட்டார் குறைமுடியார் நன்றாற்றார்
பெட்டாங்கு ஒழுகு பவர்.

நன்னுதலாள்

Who to the will of her with beauteous brow conform,

their lives Aid not their friends in need, nor acts of

charity perform.

Those who yield to the wishes of their

wives will neither relieve the wants of (their) friends deeds.

nor perform virtuous 909. அறவினையும் ஆன்ற

8

பொருளும் பிறவினையும்
பெண்ஏவல் செய்வார்கண் இல்.

No virtuous deed, no seemly wealth, no pleasure, rests
With them who live obedient to their wives' behests.

From those who obey the commands of their
be expected neither deeds of virtue, nor those of
(even) those of pleasure.

wives are to

wealth, nor
9

910. எண்சேர்ந்த நெஞ்சத் திடனுடையார்க்கு எஞ்ஞான்றும்
பெண்சேர்ந்தாம் பேதைமை இல்.

Where pleasures of the mind, that dwell in realms of
thought, abound,
Folly, that springs from overweening woman's love, is
never found.

The foolishness that results from devotion to a wife will never be found in those who possess a reflecting mind and a prosperity (flowing) therefrom.
10

கூஉ. வரைவின்மகளிர்
Ch. 92. Wanton Women

911. அன்பின் விழையார் பொருள்விழையும் ஆய்தொடியார்
இன்சொல் இழுக்குத் தரும்.

Those that choice armlets wear, who seek not thee with
love,
But seek thy wealth, their pleasant words will ruin prove.

The sweet words of elegant braceleted (prostitutes) who desire (a man) not from affection but from avarice, will cause sorrow.
1

912. பயன்தூக்கிப் பண்புரைக்கும் பண்பின் மகளிர்
நயன்தூக்கி நள்ளா விடல்.

Who weigh the gain, and utter virtuous words with
vicious heart,
Weighing such women's worth, from their society depart.

One must ascertain the character of the ill-natured women who after ascertaining the wealth (of a man) speak (as if they were) good natured-ones, and avoid intercourse (with them). 2

913. பொருட்பெண்டிர் பொய்ம்மை முயக்கம் இருட்டறையில்

ஏதில் பிணந்தழீஇ யற்று.

As one in darkened room, some stranger corpse inarms, Is he who seeks delight in mercenary women's charms.

The false embraces of wealth-loving women are like (hired men) embracing a strange corpse in a dark room. 3

914. பொருட்பொருளார் புன்னலம் தோயார் அருட்பொருள்

ஆயும் அறிவி னவர்.

Their worthless charms, whose only weal is wealth of gain, From touch of these the wise, who seek the wealth of

grace, abstain.

The wise who seek the wealth of grace will not desire the base favours of those who regard wealth (and not pleasure) as (their) riches.
4

915. பொதுநலத்தார் புன்னலம் தோயார் மதிநலத்தின்
மாண்ட அறிவி னவர்.

From contact with their worthless charms, whose charms

to all are free,

The men with sense of good and lofty wisdom blest will

flee.

Those whose knowledge is made excellent by their (natural) sense will not covet the trifling delights of those whose favours are common (to all).
5

916. தந்நலம் பாரிப்பார் தோயார் தகைசெருக்கிப்
புன்னலம் பாரிப்பார் தோள்.

From touch of those who worthless charms, with wanton

arts, display,

The men who would their own true good maintain will

turn away.

Those who would spread (the fame of) their own goodness will not desire the shoulders of those who rejoice in their accomplishments and bestow their

despicable favours (on all who pay).
6

917. நிறைநெஞ்சம் இல்லவர் தோய்வர் பிறநெஞ்சிற்
பேணிப் புணர்பவர் தோள்.

Who cherish alien thoughts while folding in their feigned

embrace,

These none approach save those devoid of virtue's grace.

Those who are destitute of a perfectly (reformed) mind will covet the shoulders of those who embrace (them) while their hearts covet other things.
7

918. ஆயும் அறிவினர் அல்லார்க்கு அணங்கென்ப
மாய மகளிர் முயக்கு.

As demoness who lures to ruin, woman's treacherous love To men devoid of wisdom's searching power will prove.

The wise say that to such as are destitute of discerning sense the embraces of faithless women are (as ruinous as those of) the celestial female.
8

919. வரைவிலா மாணிழையார் மென்றோள்

புரையிலாப்

பூரியர்கள் ஆழும் அளறு.

The wanton's tender arm, with gleaming jewels decked,

Is hell, where sink degraded souls of men abject.

The delicate shoulders of prostitutes with excellent jewels are a hell into which are plunged the ignorant base. 9

920. இருமனப் பெண்டிரும் கள்ளும் கவறும்
திருநீக்கப் பட்டார் தொடர்பு.

Women of double minds, strong drink, and dice : to these

giv'n o'er

Are those on whom the light of Fortune shines no more.

Treacherous women, liquor, and gambling are the associates of such as have been forsaken by Fortune. 10

௯௩. கள்ளுண்ணாமை
Ch. 93. Not Drinking Palm-Wine

921. உட்கப் படாஅர் ஒளியிழப்பர் எஞ்ஞான்றும்
கட்காதல் கொண்டொழுகு வார்.

Who love the palm's intoxicating juice, each day, No rev'rence they command, their glory fades away.

Those who always thirst after drink will neither inspire fear (in others) nor retain the light (of their fame). 1

922. உண்ணற்க கள்ளை உணில்உண்க சான்றோரான்
எண்ணப் படவேண்டா தார்.

Drink not inebriating draught. Let him count cost well the Who drinks. By drinking, all good men's esteem is lost.

Let no liquor be drunk; if it is desired, let it be drunk by those who care not for esteem of the great. 2

923. ஈன்றாள் முகத்தேயும் இன்னாதால் என்மற்றுச்
சான்றோர் முகத்துக் களி.

The drunkard's joy is sorrow to his mother's eyes ; What must it be in presence of the truly wise?

Intoxication is painful even in the presence of

(one's) mother; what will it not then be in that of the wise? 3

247

திருக்குறள்
கள்ளுண்ணாமை

924. நாண்என்னும் நல்லாள் புறங்கொடுக்கும் கள்ளென்னும்
பேணாப் பெருங்குற்றத் தார்க்கு.

Shame, goodly maid, will turn her back for aye on them Who sin the drunkard's grievous sin, that all condemn.

The fair maid of modesty will turn her back on those who are guilty of the great and abominable crime of drunkenness. 4

925. கையறி யாமை யுடைத்தே பொருள்கொடுத்து
மெய்யறி யாமை கொளல்.

With gift of goods who self-oblivion buys,
Is ignorant of all that man should prize.

To give money and purchase unconsciousness is the result

of one's ignorance of (one's own actions).
5

926. துஞ்சினார் செத்தாரின் வேறல்லர் எஞ்ஞான்றும்
நஞ்சுண்பார் கள்ளுண் பவர்.

Sleepers are as the dead, no otherwise they seem;

Who drink intoxicating draughts, they poison quaff, we deem.

They that sleep resemble the dead; (likewise) they that drink are no other than poison-eaters.
6

927. உள்ளொற்றி உள்ளூர் நகப்படுவர் எஞ்ஞான்றும்
கள்ளொற்றிக் கண்சாய் பவர்.

Who turn aside to drink, and droop their heavy eye,

Shall be their townsmen's jest, when they the fault espy.

Those who always intoxicate themselves by a private

(indulgence in) drink, will have their secrets detected and

laughed at by their fellow-townsmen.
7

---

928. களித்தறியேன் என்பது கைவிடுக நெஞ்சத்து
ஒளித்ததூஉம் ஆங்கே மிகும்.

No more in secret drink, and then deny thy hidden fraud; What in thy mind lies hid shall soon be known abroad.

Let (the drunkard) give up saying "I have never drunk"; (for) the moment (he drinks) he will simply attempt to conceal.

betray his former
8

929. களித்தானைக் காரணம் காட்டுதல் கீழ்நீர்க்
குளித்தானைத் தீத்துரீஇ யற்று.

Like him who, lamp in hand, would seek one sunk

beneath the wave,

Is he who strives to sober drunken man with

reasonings

grave.

Reasoning with a drunkard is like going under water with a torch in search of a drowned man.
9

930. கள்ளுண்ணாப் போழ்தில் களித்தானைக் காணுங்கால்

உள்ளான்கொல் உண்டதன் சோர்வு.

When one, in sober interval, a drunken man espies,

Does he not think, ' Such is my folly in my revelries '?

When (a drunkard) who is sober sees one who is not, it

looks as if he remembered not the evil effects of his (own)

drink .
10

௯௰௪. சூது
Ch. 94. Gaming

931. வேண்டற்க வென்றிடினும் சூதினை வென்றதூஉம்

தூண்டிற்பொன் மீன்விழுங்கி யற்று.

Seek not the gamester's play; though you should win,

Your gain is as the baited hook the fish takes in.

Though able to win, let not one desire gambling; (for)

even what is won is like a fish swallowing the iron in a fish-

hook.

1

932. ஒன்றெய்தி நூறிழக்கும் சூதர்க்கும் உண்டாங்கொல்

நன்றெய்தி வாழ்வதோர் ஆறு.

Is there for gamblers, too, that gaining one a hundred

lose, some way

That they may good obtain, and see a prosperous day?

Is there indeed a means of livelihood that

can bestow
happiness on gamblers who gain one and lose a hundred? 2

933. *உருளாயம் ஓவாது கூறின் பொருளாயம்*
போஒய்ப் புறமே படும்.

If prince unceasing speak of nought but play,
Treasure and revenue will pass from him away.

If the king is incessantly addicted to the rolling dice in
the hope of gain, his wealth and the resources thereof will
take their departure and fall into other's hands. 3

934. *சிறுமை பலசெய்து சீரழிக்கும் சூதின்*
வறுமை தருவதொன்று இல்.

Gaming brings many woes, and ruins fair renown;
Nothing to want brings men so surely down.

There is nothing else that brings (us) poverty like gambling
which causes many a misery and destroys (one's) reputation. 4

935. *கவறும் கழகமும் கையும் தருக்கி*
இவறியார் இல்லாகி யார்.

The dice, and gaming-hall, and gamester's art, they eager
sought,
Thirsting for gain—the men in other days who came
to nought.

Penniless are those who by reason of their attachment would never forsake gambling, the gambling-place and the handling (of dice).
5

936. அகடாரார் அல்லல் உழப்பர்சூ தென்னும்
முகடியால் மூடப்பட் டார்.

Gambling 's Misfortune's other name : o'er whom she
casts her veil,
They suffer grievous want, and sorrows sore bewail.

Those who are swallowed by the Goddess (மூதேவி) called "gambling" will never have their hunger satisfied, but suffer the pangs of hell in the next world.

937. பழகிய செல்வமும் பண்பும் கெடுக்கும்
கழகத்துக் காலை புகின்.

Ancestral wealth and noble fame to ruin haste,
If men in gambler's halls their precious moments waste.

To waste time at the place of gambling will destroy inherited wealth and goodness of character. 7

938. பொருள் கெடுத்துப் பொய்மேற் கொளீஇ அருள்கெடுத்து
அல்லல் உழப்பிக்கும் சூது.

Gambling wastes wealth, to falsehood bends the soul;
it drives away
All grace, and leaves the man to utter misery a prey.

Gambling destroys property, teaches falsehood, puts an end to benevolence, and brings in misery (here and hereafter). 8

939. உடைசெல்வம் ஊண் ஒளி கல்விஎன்று ஐந்தும்

அடையாவாம் ஆயம் கொளின்.

Clothes, wealth, food, praise, and learning, all depart From him on gambler's gain who sets his heart.

The habit of gambling prevents the attainment of these five :—clothing, wealth, food, fame and learning. 9

940.

இழத்தொறூஉம் காதலிக்கும் சூதேபோல் துன்பம்
உழத்தொறூஉம் காதற்று உயிர்.

Howe'er he lose, the gambler's heart is ever in the play ; E'en so the soul, despite its griefs, would live on earth alway.

As the gambler loves (his vice) the more he loses by it, so does the soul love (the body) the more it suffers through it. 10

௯௫. மருந்து

Ch. 95. Medicine

941. மிகினும் குறையினும் நோய்செய்யும் நூலோர்
வளிமுதலா எண்ணிய மூன்று.

The learned books count three, with wind as these,
first; of As any one prevail, or fail, 'twill cause

disease.

If (food and work are either) excessive or deficient, the three things enumerated by (medical) writers, flatulence, biliousness, and phlegm, will cause (one) disease. 1

942. மருந்தென வேண்டாவாம் யாக்கைக்கு
அருந்தியது
அற்றது போற்றி உணின்.

No need of medicine to heal your body's pain, If, what you ate before digested well, you eat again.

No medicine is necessary for him who eats after assuring (himself) that what he has (already) eaten has been digested. 2

943. அற்றால் அளவறிந்து உண்க அஃதுடம்பு
பெற்றான் நெடிதுய்க்கு மாறு.

Who has a body gained may long the gift retain,
If, food digested well, in measure due he eat again.

If (one's food has been) digested let one eat with moderation; (for) that is the way to prolong the life of an embodied soul.

3

941. அற்றது அறிந்து கடைப்பிடித்து மாறல்ல
துய்க்க துவரப் பசித்து.

Knowing the food digested well, when hunger prompteth thee,
With constant care, the viands choose that well agree.

(First) assure yourself that your food has been digested, and never fail to eat, when very hungry, whatever is not disagreeable (to you).

4

945. மாறுபாடு இல்லாத உண்டி மறுத்துண்ணின்
ஊறுபாடு இல்லை உயிர்க்கு.

With self-denial take the well-selected meal; So shall thy frame no sudden sickness feel.

There will be no disaster to one's life, if one

eats with moderation, food that is not disagreeable.
5

946. இழிவறிந்து உண்பான்கண் இன்பம்போல் நிற்கும்
கழிபே ரிரையான்கண் நோய்.

On modest temperance as pleasures pure,
So pain attends the greedy epicure.

As pleasure dwells with him who eats moderately, so disease (dwells) with the glutton who eats voraciously. 6

947. தீயள வன்றித் தெரியான் பெரிதுண்ணின்
நோயள வின்றிப் படும்.

Who largely feeds, nor measure of the fire within

maintains,
That thoughtless man shall feel unmeasured pains.

He will be afflicted with numberless diseases, who eats immoderately, ignorant (of the rules of health).
7

948. நோய்நாடி நோய்முதல் நாடி அதுதணிக்கும்

வாய்நாடி வாய்ப்பச் செயல்.

Disease, its cause, what may abate the ill :
Let leech examine these, then use his skill.

Let the physician enquire into the (nature of the) disease, its cause and its method of cure and treat it faithfully according to (medical rule).

8

949. உற்றான் அளவும் பிணியளவும் காலமும்
கற்றான் கருதிச் செயல்.

The habitudes of patient and disease, the crises of the ill: These must the learned leech think over well, then use
his skill.

The learned (physician) should ascertain the condition of his patient, the nature of his disease, and the season (of the year) and (then) proceed (with his treatment).

9

950. உற்றவன் தீர்ப்பான் மருந்துஉழைச் செல்வானென்று
அப்பால்நாற் கூற்றே மருந்து.

For patient, leech, and remedies, and him who waits by patient's side,
The art of medicine must fourfold code of laws

provide.

Medical science consists of four parts, viz., patient, physician, medicine and compounder; and each of these (again) contains four sub-divisions. 10

அங்கவியல் முற்றும்

The End of the section on 'The Essentials of a State'.

4. ஒழிபியல் — APPENDIX

௯௬. குடிமை

Ch. 96. Nobility

951. இற்பிறந்தார் கண்அல்லது இல்லை இயல்பாகச்
செப்பமும் நாணும் ஒருங்கு.

Save in the scions of a noble house, you never find Instinctive sense of right and virtuous shame combined.

Consistency (of thought, word and deed) and fear

(of sin) are conjointly natural only to the high-born.
1

952 ஒழுக்கமும் வாய்மையும் நாணும்இம் மூன்றும்
இழுக்கார் குடிப்பிறந் தார்.

In these three things the men of noble birth fail not: In virtuous deed, and truthful word, and chastened

thought.

The high-born will never deviate from these three: good manners, truthfulness and modesty.
2

953. நகைஈகை இன்சொல் இகழாமை நான்கும்
வகைஎன்ப வாய்மைக் குடிக்கு.

The smile, the gift, the pleasant word, unfailing courtesy: These are the signs, they say, of true nobility.

A cheerful countenance, liberality, unr[illegible] disposition, these four are qualities of the truly high-born.

pleasant words, and an said to be the proper
3

954. அடுக்கிய கோடி பெறினும் குடிப்பிறந்தார்
குன்றுவ செய்தல் இலர்.

Millions on millions piled would never win
The men of noble race to soul-degrading sin.

Though blessed with immense wealth, the noble will never do anything unbecoming.
4

955. வழங்குவ துள்வீழ்ந்தக் கண்ணும் பழங்குடி
பண்பில் தலைப்பிரிதல் இன்று.

Though stores for charity should fail within, the ancient race
Will never lose its old ancestral grace.

Though their means fall off, those born in ancient families, will not lose their character (for liberality).
5

956. சலம்பற்றிச் சால்பில செய்யார்மா சற்ற
குலம்பற்றி வாழ்துமென் பார்.

Whose minds are set to live as fits their sire's
fame,

unspotted Stooping to low deceit, commit no
shame.

deeds that gender

Those who seek to preserve the irreproachable honour of their families will not viciously do what is detrimental thereto. 957. குடிப்பிறந்தார்

கண்விளங்கும் குற்றம் விசும்பின்
மதிக்கண் மறுப்போல் உயர்ந்து.

The faults of men of noble race are seen by every eye, As spots on her bright orb that walks su[illegible] the
evening sky.

The defects of the noble will be observed as clearly as the dark spots in the moon.

7

958. நலத்தின்கண் நாரின்மை தோன்றின் அவனைக்

குலத்தின்கண் ஐயப் படும்.

If lack of love appear in those who bear some goodly

name,

'Twill make men doubt the ancestry they claim.

If one of a good family betrays want of affection, his descent from it will be called in question. 8

959. நிலத்தில் கிடந்தமை கால்காட்டும் காட்டும்
குலத்தில் பிறந்தார்வாய்ச் சொல்.

Of soil the plants that spring thereout will
worth;

show the The words they speak declare the men of noble birth.

As the sprout indicates the nature of the soil, (so) the speech of the noble indicates (that of one's birth). 9

960. நலம்வேண்டின் நாணுடைமை வேண்டும் குலம்வேண்டின்
வேண்டுக யார்க்கும் பணிவு.

Who seek for good the grace of virtuous shame must

know;

Who seek for noble name to all must reverence

show.

He who desires a good name must desire modesty ; and he who desires (the continuance of) a family greatness must be submissive to all.
10

கள. மானம்
Ch. 97. Honour

961. இன்றி யமையாச் சிறப்பின ஆயினும்
குன்ற வருப விடல்.

Though linked to splendours man no otherwise may gain, Reject each act that may thine honour's clearness stain.

Actions that would degrade (one's) family should not be done, though they may be so important that not doing them would end in death.
1

962. சீரினும் சீரல்ல செய்யாரே சீரொடு
பேராண்மை வேண்டு பவர்.

Who seek with glory to combine honour's untarnished fame,
Do no inglorious deeds, though men accord them glory's name.

Those who desire (to maintain their) honour, will surely do nothing dishonourable, even for the sake of fame. 2

963. பெருக்கத்து வேண்டும் பணிதல் சிறிய
சுருக்கத்து வேண்டும் உயர்வு.

Bow down thy soul, with increase blest, in happy hour; Lift up thy heart, when stript of all by fortune's power.

In great prosperity humility is becoming; dignity, in great adversity. 3

964. தலையின் இழிந்த மயிரனையர் மாந்தர்
நிலையின் இழிந்தக் கடை.

Like hairs from off the head that fall to earth,
When fall'n from high estate are men of noble

birth.

They who have fallen from their (high) position are like the hair which has fallen from the head.
4

965. குன்றின் அனையாரும் குன்றுவர் குன்றுவ குன்றி அனைய செயின்.

If meanness, slight as 'abrus' grain, by men be wrought, Though like a hill their high estate, they sink to nought.

Even those who (are exalted) like a hill will be thought low, if they commit deeds that are debasing.
5

966. புகழ்இன்றால் புத்தேள்நாட்டு உய்யாதால் என்மற்று இகழ்வார்பின் சென்று நிலை.

It yields no praise, nor to the land of gods throws wide
the gate :
Why follow men who scorn, and at their bidding

wait?

Of what good is it (for the high-born) to go and stand in vain before those who revile him? It only brings him loss of honour and exclusion from heaven.
6

967. ஒட்டார்பின் சென்றொருவன் வாழ்தலின் அந்நிலையே

கெட்டான் எனப்படுதல் நன்று.

Better 'twere said, 'He 's perished !' than to gain The means to live, follwing in foeman's train.

It is better for a man to be said of him that he died in his usual state than that he eked out his life by following those who disgraced him.
7

968. மருந்தோமற் றூனோம்பும் வாழ்க்கை பெருந்தகைமை

பீடழிய வந்த இடத்து.

When high estate has lost its pride of honour meet, Is life, that nurses this poor flesh, as nectar sweet?

For the high-born to keep their body in life when their honour is gone will certainly not prove a remedy against death.
8

969. மயிர்நீப்பின் வாழாக் கவரிமா அன்னார்
உயிர்நீப்பர் மானம் வரின்.

Like the wild ox that, of its tuft bereft, will pine away, Are those who, of their honour shorn, will quit the light
of day.

Those who give up (their) life when (their) honour is at stake are like the yak which kills itself at the loss of (even one of) its hairs.
9

970. இளிவரின் வாழாத மானம் உடையார்
ஒளிதொழுது ஏத்தும் உலகு.

Who, when dishonour comes, refuse to live, their
honoured memory
Will live in worship and applause of all the world for
aye !

The world will (always) praise and adore the fame of the honourable who would rather die than

suffer indignity. 10

கஅ. பெருமை
Ch. 98. Greatness

*971. ஒளிஒருவற்கு உள்ள வெறுக்கை இளிஒருவற்கு
அஃதிறந்து வாழ்தும் எனல்.*

The light of life is mental energy ; disgrace is his
Who says, 'I 'll lead a happy life devoid of this.'

One's light is the abundance of one's courage; one's darkness is the desire to live destitute of such (a state of mind).
1

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*972. பிறப்பொக்கும் எல்லா உயிர்க்கும் சிறப்பொவ்வா
செய்தொழில் வேற்றுமை யான்.*

All men that live are one in circumstance of birth
;
Diversities of works give each his special worth.

All human beings agree as regards their birth but

differ as regards their characteristics, because of the different qualities of their actions.
2

973. மேலிருந்தும் மேலல்லார் மேலல்லர் கீழிருந்தும்
கீழல்லார் கீழல் லவர்.

The men of lofty line, whose souls are mean, are never

great;

The men of lowly birth, when high of soul, are not of

low estate.

Though (raised) above, the base cannot become great; though (brought) low, the great cannot become base. 3

974. ஒருமை மகளிரே போலப் பெருமையும்
தன்னைத்தான் கொண்டொழுகின் உண்டு. Like single-hearted women, greatness too,
Exists while to itself itself is true.

Even greatness, like a woman's chastity, belongs only to him who guards himself.
4

975. பெருமை உடையவர் ஆற்றுவார் ஆற்றின்
அருமை உடைய செயல்.

The man endowed with greatness true,
Rare deeds in perfect wise will do.

(Though reduced) the great will be able to perform, in the proper way, deeds difficult (for others to do). 5

261

திருக்குறள்
பெருமை

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976. சிறியார் உணர்ச்சியுள் இல்லை பெரியாரைப்
பேணிக்கொள் வேம்என்னும் நோக்கு.

'As votaries of the truly great we will ourselves enroll,' Is thought that enters not the mind of men of little soul.

It is never in the nature of the base to seek the society of the great and partake of their nature.
6

977. இறப்பே புரிந்த தொழிற்றாம் சிறப்புந்தான்
சீரல் லவர்கட் படின்.

Whene'er distinction lights on some unworthy head, Then deeds of haughty insolence are bred.

Even nobility of birth, wealth and learning, if

in (the possession of) the base, will (only) produce pride.
ever-increasing
7

978. பணியுமாம் என்றும் பெருமை சிறுமை
அணியுமாம் தன்னை வியந்து.

Greatness humbly bends, but littleness always
Spreads out its plumes, and loads itself with praise.

The great will always humble himself; but the mean will exalt himself in self-admiration.
8

979. பெருமை பெருமிதம் இன்மை சிறுமை
பெருமிதம் ஊர்ந்து விடல்.

Greatness is absence of conceit; meanness, we deem, Riding on car of vanity supreme.

Freedom from conceit is (the nature of true) greatness,

(while) obstinacy therein is (that of) meanness.
9

980. அற்றம் மறைக்கும் பெருமை சிறுமைதான்
குற்றமே கூறி விடும்.

Greatness will hide a neighbour's shame;
Meanness his faults to all the world proclaim.

The great hide the faults of others; the base only divulge them.
10

௯௯. சான்றாண்மை
Ch. 99. Perfectness

981. கடன்என்ப நல்லவை எல்லாம் கடன்அறிந்து
சான்றாண்மை மேற்கொள் பவர்க்கு.

All goodly things are duties to the men, they say,
Who set themselves to walk in virtue's perfect way.

It is said that those who are conscious of their duty and behave with a perfect goodness will regard as natural all that is good.
1

982. குணநலம் சான்றோர் நலனே பிறநலம்
எந்நலத்து உள்ளதூஉம் அன்று.

The good of inward excellence they claim,
The perfect men; all other good is only good in

name.

The only delight of the perfect is that of their goodness ; all other (sensual) delights are not to be included among any (true) delights.
2

983. அன்புநாண் ஒப்புரவு கண்ணோட்டம் வாய்மையொடு
ஐந்துசால்பு ஊன்றிய தூண்.

Love, modesty, beneficence, benignant grace, With truth, are pillars five of perfect virtue's resting-
place.

Affection, fear (of sin), benevolence, favour and truthfulness: these are the five pillars on which perfect goodness rests.
3

984. கொல்லா நலத்தது நோன்மை பிறர்தீமை
சொல்லா நலத்தது சால்பு.

The type of 'penitence' is virtuous good that nothing

slays;
To speak no ill of other men is perfect virtue's praise.

Penance consists in the goodness that kills not, and perfection in the goodness that tells not others' faults. 4

*985. ஆற்றுவார் ஆற்றல் பணிதல் அதுசான்றோர்
மாற்றாரை மாற்றும் படை.*

Submission is the might of men of mighty acts; the sage With that same weapon stills his foeman's rage.

Stooping (to inferiors) is the strength of those who can accomplish (an undertaking); and that is the weapon with which the great avert their foes.
5

*986. சால்பிற்குக் கட்டளை யாதெனில் தோல்வி
துலையல்லார் கண்ணும் கொளல்.*

What is perfection's test? The equal mind,
To bear repulse from even meaner men resigned.

The touch-stone of perfection is to receive a defeat even

at the hands of one's inferiors.
6

*987. இன்னாசெய் தார்க்கும் இனியவே செய்யாக்கால்
என்ன பயத்ததோ சால்பு.*

What fruit doth your perfection yield you, say !

Unless to men who work you ill you good repay
?

Of what avail is perfect goodness if it cannot do pleasing
things even to those who have pained (it) ?
7

988. இன்மை ஒருவற்கு இளிவன்று சால்பென்னும்
திண்மைஉண் டாகப் பெறின்.

To soul with perfect virtue's strength endued,
Brings no disgrace the lack of every earthly good.

Poverty is no disgrace to one who abounds in good
qualities.
8

*989. ஊழி பெயரினும் தாம்பெயரார்
சான்றாண்மைக்கு
ஆழி எனப்படு வார்.*

Call them of perfect virtue's sea the shore,
Who, though the fates should fail, fail not for
evermore.

Those who are said to be the shore of the sea of
perfection
will never change, though ages may change.
9

*990. சான்றவர் சான்றாண்மை குன்றின் இருநிலந்தான்
தாங்காது மன்னோ பொறை.*

The mighty earth its burthen to sustain must
cease,
If perfect virtue of the perfect men decrease.

If there is a defeat in the character of the
perfect, (even)
the great world cannot bear (its) burden.
10

௧௦௦. பண்புடைமை
Ch. 100. Courtesy

*991. எண்பதத்தால் எய்தல் எளிதென்ப யார்மாட்டும்
பண்புடைமை என்னும் வழக்கு.*

Who easy access give to every man, they say, Of kindly courtesy will learn with ease the way.

If one is easy of access to all, it will be easy for one to obtain the virtue called goodness.

1

992. அன்புடைமை ஆன்ற குடிப்பிறத்தல்
இவ்விரண்டும்
பண்புடைமை என்னும் வழக்கு.

Benevolence and high-born dignity,
These two are beaten paths of courtesy.

Affectionateness and birth in a good family, these two constitute what is called a proper behaviour to all. 2

993. உறுப்பொத்தல் மக்களொப்பு அன்றால்
வெறுத்தக்க
பண்பொத்தல் ஒப்பதாம் ஒப்பு.

Men are not one because their members seem alike to
outward view ;
Similitude of kindred quality makes likeness true.

Resemblance of bodies is no resemblance of souls ; true resemblance is the resemblance of qualities that attract 3

994. நயனொடு நன்றி புரிந்த பயனுடையார்
பண்புபா ராட்டும் உலகு

Of men of fruitful life, who kindly benefits dispense, The world unites to praise the 'noble excellence.'

The world applauds the character of those whose useful- ness results from their equity and charity.

4

995. நகையுள்ளும் இன்னாது இகழ்ச்சி பகையுள்ளும்
பண்புள பாடறிவார் மாட்டு.

Contempt is evil though in sport. They who man's
nature know,
E'en in their wrath, a courteous mind will show.

Reproach is painful to one even in sport ; those (therefore) who know the nature of others exhibit (pleasing) qualities even when they are hated.

5

996. பண்புடையார்ப் பட்டுண்டு உலகம்
அதுஇன்றேல்

மண்புக்கு மாய்வது மன்.

The world abides; for 'worthy' men its weight sustain. Were it not so, 'twould fall to dust again.

The (way of the) world subsists by contact with the good; if not, it would bury itself in the earth and perish. 6

997. அரம்போலும் கூர்மைய ரேனும் மரம்போல்வர்
மக்கட்பண்பு இல்லா தவர்.

Though sharp their wit as file, as blocks they must

remain,

Whose souls are void of 'courtesy humane.'

He who is destitute of (true) human qualities (only) resembles a tree, though he may possess the sharpness of a file.
7

998. நண்பாற்று ராகி நயமில செய்வார்க்கும்
பண்பாற்று ராதல் கடை.

Though men with all unfriendly acts and wrongs assail, 'Tis uttermost disgrace in 'courtesy' to fail.

It is wrong (for the wise) not to exhibit (good) qualities even towards those who bearing no friendship (for them) do only what is hateful.

8

999 நகல்வல்லர் அல்லார்க்கு மாயிரு ஞாலம்
பகலும்பாற் பட்டன்று இருள்.

To him who knows not how to smile in kindly mirth, Darkness in daytime broods o'er all the vast and mighty

earth.

To those who cannot rejoice, the wide world is buried in darkness even in (broad) daylight.

9 1000. பண்பிலான் பெற்ற பெருஞ்செல்வம் நன்பால்
கலந்திமை யால்திரிந் தற்று.

Like sweet milk soured because in filthy vessel poured,

Is ample wealth in churlish man's unopened coffers

stored.

The great wealth obtained by one who has no goodness will perish like pure milk spoilt by the vessel.
impurity of the
10

௧0௧. நன்றியில் செல்வம்

Ch. 101. Wealth without Benefaction

1001. வைத்தான்வாய் சான்ற பெரும்பொருள் அஃதுண்ணான்

செத்தான் செயக்கிடந்தது இல்.

Who fills his house with ample store, enjoying none, Is dead. Nought with the useless heap is done.

He who does not enjoy the immense riches he has heaped up in his house, is (to be reckoned as) dead, (for) there is nothing achieved (by him).

1 *1002. பொருளானாம் எல்லாமென்று ஈயாது இவறும்*

மருளானாம் மாணாப் பிறப்பு.

Who giving nought, opines from wealth all springs,

blessing Degraded birth that doting miser's folly

brings.

He who knows that wealth yields every pleasure and yet is so blind as to lead a miserly life will be born a demon. 2

1003. ஈட்டம் இவறி இசைவேண்டா ஆடவர்
தோற்றம் நிலக்குப் பொறை.

Who lust to heap up wealth, but glory hold not dear, It burthens earth when on the stage of being they appear.

A burden to the earth are men bent on the acquisition of riches and not (true) fame.

3 *1004. எச்சமென்று என்எண்ணுங் கொல்லோ ஒருவரால்*
நச்சப் படாஅ தவன்.

Whom no one loves, when he shall pass away,
'What doth he look to leave behind, I pray?

What will the miser who is not liked (by any one), regard as his own (in the world to come)?

4 *1005. கொடுப்பதூஉம் துய்ப்பதூஉம் இல்லார்க்கு அடுக்கிய*
கோடிஉண் டாயினும் இல்.

Amid accumulated millions they are poor,
Who nothing give and nought enjoy of all they store.

Those who neither give (to others) nor enjoy (their property) are (truly) destitute, though possessing immense riches.

5 *1006. ஏதம் பெருஞ்செல்வம் தான்றுவ்வான் தக்கார்க்கொன்று*
ஈதல் இயல்பிலா தான்.

Their ample wealth is misery to men of churlish heart, Who nought themselves enjoy, and nought to worthy
men impart.

He who enjoys not (his riches) nor relieves the wants of the worthy is a disease to his wealth.

6 *1007. அற்றார்க்கொன்று ஆற்றாதான் செல்வம்*

மிகநலம்

பெற்றாள் தமியள்மூத் தற்று.

Like woman fair in lonelihood who aged grows, Is wealth of him on needy men who nought bestows.

திருக்குறள்

நாணுடைமை

The wealth of him who never bestows anything on the destitute is like a woman of beauty growing old without a husband.

7 1008. நச்சப் படாதவன் செல்வம் நடுவூருள்

நச்சு மரம்பழுத் தற்று.

When he whom no man loves exults in great prosperity, 'Tis as when fruits in midmost of the town some

poisonous tree.

The wealth of him who is disliked (by all) is like the fruit-bearing of the etty tree in the midst of a town.

8 1009. அன்பொரீஇத் தற்செற்று அறநோக்காது ஈட்டிய

ஒண்பொருள் கொள்வார் பிறர்.

Who love abandon, self afflict, and virtue's way

forsake

To heap up glittering wealth, their hoards shall others

take.

Strangers will inherit the riches that have been acquired without regard for friendship, comfort and charity. 9 *1010. சீருடைச் செல்வர் சிறுதுனி மாரி*

வறங்கூர்ந் தனையது உடைத்து.

'Tis as when rain-cloud in the heaven grows dry,

When generous wealthy man endures brief poverty.

The short-lived poverty of those who are noble and rich is like the clouds becoming poor (for a while). 10

கoஉ. நாணுடைமை

Ch. 102. Shame

1011. கருமத்தால் நாணுதல் நாணுத் திருநுதல்
நல்லவர் நாணுப் பிற.

To shrink abashed from evil deed is 'generous shame'; Other is that of bright-browed ones of virtuous fame.

True modesty is the fear of (evil) deeds; all other modesty is (simply) the bashfulness of virtuous maids. 1 *1012.* ஊனுடை எச்சம் உயிர்க்கெல்லாம் வேறல்ல

நாணுடைமை மாந்தர் சிறப்பு.

Food, clothes, and other things alike all beings own; By sense of shame the excellence of men is known.

Food, clothing and the like are common to all men; but modesty is peculiar to the good.

2 *1013.* ஊனைக் குறித்த உயிரெல்லாம் நாண்என்னும்

நன்மை குறித்தது சால்பு.

All spirits homes of flesh as habitation claim, And perfect virtue ever dwells with shame.

As the body is the abode of the spirit, so the excellence of

modesty is the abode of perfection.

3

1014. அணிஅன்றோ நாணுடைமை சான்றோர்க்கு அஃதின்றேல்

பிணிஅன்றோ பீடு நடை.

And is not shame an ornament to men of dignity?

Without it step of stately pride is piteous thing to see.

Is not the modesty ornament of the noble? Without it,

their haughtiness would be a pain (to others).
4

1015. பிறர்பழியும் தம்பழியும் நாணுவார் நாணுக்கு
உறைபதி என்னும் உலகு.

As home of virtuous shame by all the world the men are

known,

Who feel ashamed for others' guilt as for their own.

The world regards as the abode of modesty him who fears his own and other's guilt.

5 *1016. நாண்வேலி கொள்ளாது மன்னோ வியன்ஞாலம்*
பேணலர் மேலா யவர்.

Unless the hedge of shame inviolate remain,
For men of lofty soul the earth's vast realms no charms
retain.

The great make modesty their barrier (of defence) and not the wide world.

6

1017. நாணால் உயிரைத் துறப்பர் உயிர்ப்பொருட்டால்
நாண்துறவார் நாண்ஆள் பவர்.

The men of modest soul for shame would life an offering
make,
But ne'er abandon virtuous shame for life's dear sake.

The modest would rather lose their life for the sake of modesty than lose modesty for the sake of life.

7 *1018. பிறர்நாணத் தக்கது தான்நாணா னாயின்*
அறம்நாணத் தக்கது உடைத்து.

Thou know'st no shame, while all around ashamed

must be:

Virtue will shrink away ashamed of thee!

Virtue is likely to forsake him who shamelessly does what others are ashamed of.

8 *1019. குலஞ்சுடும் கொள்கை பிழைப்பின் நலஞ்சுடும்*
நாணின்மை நின்றக் கடை.

'Twill race consume if right observance fail; 'Twill every good consume if shamelessness prevail.

Want of manners injures one's family; but want of modesty injures one's character.

9 *1020. நாண்அகத் தில்லார் இயக்கம் மரப்பாவை*
நாணால் உயிர்மருட்டி யற்று.

'Tis as with strings a wooden puppet apes life's
functions, when
Those void of shame within hold intercourse with men.

Ths actions of those who are without modesty at

heart are like those of a puppet moved by a string. 10

க0ௗ. குடிசெயல்வகை Ch. 103. The Way of Maintaining the Family

1021. *கருமம் செயஒருவன் கைதூவேன் என்னும்*
பெருமையின் பீடுடையது இல்.

Who says 'I 'll do my work, nor slack my hand,'
His greatness, clothed with dignity supreme, shall stand.

There is no higher greatness than that of one saying, I will not cease in my effort (to raise my family). 1

1022. *ஆள்வினையும் ஆன்ற அறிவும் எனஇரண்டின்*
நீள்வினையால் நீளும் குடி.

The manly act and knowledge full, when these combine In deed prolonged, then lengthens out the race's line.

One's family is raised by untiring perseverance in both effort and wise contrivances. 2

1023. *குடிசெய்வல் என்னும் ஒருவற்குத் தெய்வம்*
மடிதற்றுத் தான்முந் துறும்.

'I 'll make my race renowned,' if man shall say,
With vest succinct the goddess leads the way.

The Deity will clothe itself and appear before him who resolves on raising his family.

8 1024. சூழாமல் தானே முடிவெய்தும் தம்குடியைத்
தாழாது உஞற்று பவர்க்கு.

Who labours for his race with unremitting pain,
Without a thought, spontaneously, his end will gain.

Those who are prompt in their efforts (to better their family) need no deliberation, such efforts will of succeed.

themselves
4

1025. குற்றம் இலனாய்க் குடிசெய்து வாழ்வானைச்
சுற்றமாச் சுற்றும் உலகு.

With blameless life who seeks to build his race's

fame, The world shall circle him, and kindred claim.

People will eagerly seek the friendship of the prosperous soul who has raised his family without foul means.

5 *1026.* நல்லாண்மை என்பது ஒருவற்குத் தான்பிறந்த

இல்லாண்மை ஆக்கிக் கொளல்.

Of virtuous manliness the world accords the praise
To him who gives his powers, the house from which he
sprang to raise.

A man's true manliness consists in making himself the head and benefactor of his family.

6 *1027.* அமரகத்து வன்கண்ணர் போலத் தமரகத்தும்

ஆற்றுவார் மேற்றே பொறை.

The fearless hero bears the brunt amid the warrior
throng;
Amid his kindred so the burthen rests upon the
strong.

Like heroes in the battle-field, the burden (of protection etc.) is
borne by those who are the most efficient in a family. 7

1028. குடிசெய்வார்க்கு இல்லை பருவம் மடிசெய்து
மானம் கருதக் கெடும்.

Wait for no season, when you would your house uprear;
'Twill perish, if you wait supine, or hold your honour
dear.

As a family suffers by (one's) indolence and false dignity, there is to be no season (good or bad) to those who strive to raise their family. 8

1029. இடும்பைக்கே கொள்கலங் கொல்லோ குடும்பத்தைக்
குற்றம் மறைப்பான் உடம்பு.

Is not his body vase that various sorrows fill,

Who would his household screen from every ill?

Is it only to suffering that his body is exposed who
undertakes to preserve his family from evil? 9

1030. இடுக்கண்கால் கொன்றிட வீழும் அடுத்தூன்றும்
நல்லாள் இலாத குடி.

When trouble the foundation saps the house must fall, If no strong hand be nigh to prop the tottering wall.

If there are none to prop up and maintain a family (in
distress), it will fall at the stroke of the axe of misfortune. 10

௧௦௪. உழவு
Ch. 104. Agriculture

1031. சுழன்றும்ஏர்ப் பின்னது உலகம் அதனால்
உழந்தும் உழவே தலை.

Howe'er they roam, the world must follow still the

ploughér's team;
Though toilsome, culture of the ground as noblest toil

esteem.

Agriculture, though laborious, is the most excellent (form of labour); for people, though they go about (in search of various employments), have at last to resort to the farmer. 1

1032. உழுவார் உலகத்தார்க்கு ஆணிஅஃ தாற்றாது
எழுவாரை எல்லாம் பொறுத்து.

The ploughers are the linch-pin of the world; they bear Them up who other works perform, too weak its toils to

share.

Agriculturists are (as it were) the linch-pin of the world, for they support all other workers who cannot till the soil. 2

1033. உழுதுண்டு வாழ்வாரே வாழ்வார்மற் றெல்லாம்
தொழுதுண்டு பின்செல் பவர்.

Who ploughing eat their food, they truly live;
The rest to others bend subservient, eating what they give.

They alone live who live by agriculture; all others lead a cringing, dependent life.
3

1034. பலகுடை நீழலும் தங்குடைக்கீழ்க் காண்பர்
அலகுடை நீழ லவர்.

O'er many a land they 'll see their monarch reign,
Whose fields are shaded by the waving grain.

Patriotic farmers desire to bring all other states under the control of their own king.
4

1035. *இரவார் இரப்பார்க்கொன்று ஈவர் கரவாது*
கைசெய்தூண் மாலை யவர்.

They nothing ask from others, but to askers give,
Who raise with their own hands the food on which they live.

Those whose nature is to live by manual labour will never beg but give something to those who beg.

5 1036. *உழவினர் கைம்மடங்கின் இல்லை விழைவதூஉம்*
விட்டேம் என்பார்க்கும் நிலை.

For those who 've left what all men love no place is found,
When they with folded hands remain who till the ground.

If the farmer's hands are slackened, even the ascetic state will fail.

6 1037. *தொடிப்புழுதி கஃசா உணக்கின் பிடித்தெருவும்*
வேண்டாது சாலப் படும்.

Reduce your soil to that dry state
When ounce is quarter-ounce's weight ;
Without one handful of manure,
Abundant crops you thus secure.

If the land is dried so as to reduce one *pollulm* of earth to a quarter, it will grow plentifully even
of manure.
without a handful
7 *1038.* *ஏரினும் நன்றால் எருஇடுதல்*
கட்டபின்
நீரினும் நன்றதன் காப்பு.

To cast manure is better than to plough;
Weed well; to guard is more than watering now.

Manuring is better than ploughing; after weeding, watching is better than watering (it).

8 *1039. செல்லான் கிழவன் இருப்பின் நிலம்புலந்து*
இல்லாளின் ஊடி விடும்.

When master from the field aloof hath stood;
Then land will sulk, like wife in angry mood.

If the owner does not (personally) attend to his cultivation, his land will behave like an angry wife and yield him no pleasure.

9 *1040. இலமென்று அசைஇ இருப்பாரைக் காணின்*
நிலமென்னும் நல்லாள் நகும்.

The earth, that kindly dame, will laugh to see,
Men seated idle pleading poverty.

The maiden, Earth, will laugh at the sight of those who plead poverty and lead an idle life. 10

கoரு. நல்குரவு
Ch. 105. Poverty

1041. இன்மையின் இன்னாதது யாதெனின் இன்மையின்
இன்மையே இன்னா தது.

You ask what sharper pain than povery is known
; Nothing pains more than poverty, save poverty alone.

There is nothing that afflicts (one) like poverty.

1 *1042. இன்மை எனஒரு பாவி மறுமையும்*
இம்மையும் இன்றி வரும்.

Malefactor matchless! poverty destroys
This world's and the next world's joys.

When cruel poverty comes on, it deprives one of both the present and future (bliss).

2 *1043.* *தொல்வரவும் தோலும் கெடுக்கும் தொகையாக*
நல்குரவு என்னும் நசை.

Importunate desire, which poverty men name,
Destroys both old descent and goodly fame.

Hankering poverty destroys at once the greatness of (one's) ancient descent and (the dignity of one's) speech.

3 *1044.* *இற்பிறந்தார் கண்ணேயும் இன்மை இளிவந்த*
சொற்பிறக்கும் சோர்வு தரும்.

From penury will spring, 'mid even those of noble race, Oblivion that gives birth to words that bring disgrace.

Even in those of high birth, poverty will produce the fault of uttering mean words.

4 *1045.* *நல்குரவு என்னும் இடும்பையுள் பல்குறைத்*
துன்பங்கள் சென்று படும்.

From poverty, that grievous woe,
Attendant sorrows plenteous grow.

The misery of poverty brings in its train many (more) miseries.

5 *1046.* *நற்பொருள் நன்குணர்ந்து சொல்லினும்*

நல்கூர்ந்தார்

சொற்பொருள் சோர்வு படும்.

Though deepest sense, well understood, the poor man's

words convey,

Their sense from memory of mankind will fade away.

The words of the poor are profitless, though they may be

sound in thought and clear in expression.

6

1047. அறஞ்சாரா நல்குரவு ஈன்றதா யானும்
பிறன்போல நோக்கப் படும்.

From indigence devoid of virtue's grace,

The mother e'en that bare, estranged, will turn her face.

He that is reduced to absolute poverty will as a stranger even by his own mother.

be regarded

7 1048. இன்றும் வருவது கொல்லோ
நெருநலும்
கொன்றது போலும் நிரப்பு.

And will it come to day as yesterday,
The grief of want that eats my soul away ?

me

Is the poverty that almost killed me yesterday, to today too ?

meet 1049. நெருப்பினுள் துஞ்சலும் ஆகும் நிரப்பினுள்
8
யாதொன்றும் கண்பாடு அரிது.

Amid the flames sleep may men's eyelids close, In poverty the eye knows no repose.

One may sleep in the midst of fire ; but by no the midst of poverty.

means in 1050. துப்புரவு இல்லார் துவரத் துறவாமை
9
உப்பிற்கும் காடிக்கும் கூற்று.

Unless the destitute will utterly themselves deny,
They cause their neighbour's salt and vinegar to die.

Tho destitute poor, who do not renounce their bodies,

only consume their neighbour's salt and water.
10

கoகூ. இரவு

Ch. 106. Mendicancy

1051. இரக்க இரத்தக்கார்க் காணின் கரப்பின்
அவர்பழி தம்பழி யன்று.

When those you find from whom 'tis meet to ask,—for
aid apply;
Theirs is the sin, not yours, if they the gift deny.

If you meet with those that may be begged of, you may beg; (but) if they withhold (their gift) it is
not yours.
their blame and *1052. இன்பம் ஒருவற்கு இரத்தல்*
1
இரந்தவை
துன்பம் உறாஅ வரின்.

Even to ask an alms may pleasure give,
If what you ask without annoyance you receive.

Even begging may be pleasant, if what is

begged for is obtained without grief (to him that begs).

2 *1053. கரப்பிலா நெஞ்சின் கடனறிவார் முன்னின்று*
இரப்புமோ ரேஎர் உடைத்து.

The men who nought deny, but know what 's due,
before their face
To stand as suppliants affords especial grace.

There is even a beauty in standing before and begging of those who are liberal in their gifts and understand their duty (to beggars).

8 *1054. இரத்தலும் ஈதலே போலும் கரத்தல்*
கனவிலும் தேற்றாதார் மாட்டு.

Like giving alms, may even asking pleasant seem,
From men who of denial never even dream.

To beg of such as never think of withholding (their charity) even in their dreams, is in fact the same as giving (it oneself). 4 *1055. கரப்பிலார் வையகத்து உண்மையால் கண்ணின்று*
இரப்பவர் மேற்கொள் வது.

Because on earth the men exist, who never

say them

nay,

Men bear to stand before their eyes for help to pray.

As there are in the world those that give without refusing, there are (also) those that prefer to beg by simply standing before them.

5

1056. *கரப்பிடும்பை இல்லாரைக் காணின் நிரப்பிடும்பை எல்லாம் ஒருங்கு கெடும்.*

If those you find from evil of 'denial' free, At once all plague of poverty will flee.

All the evil of begging will be removed at the sight of those who are far from the evil of refusing.

6

1057. *இகழ்ந்தெள்ளாது ஈவாரைக் காணின் மகிழ்ந்துள்ளம் உள்ளுள் உவப்பது உடைத்து.*

If men are found who give and no harsh words of scorn

employ,

The minds of askers, through and through, will thrill

with joy.

Beggars rejoice exceedingly when they behold those who bestow (their alms) with kindness and courtesy. 7 1058. இரப்பாரை இல்லாயின் ஈர்ங்கண்மா ஞாலம்

மரப்பாவை சென்றுவந் தற்று.

If askers cease, the mighty earth, where cooling fountains

flow,

Will be a stage where wooden puppets come and go.

If there were no beggars, (the actions done in) the cool

wide world would only resemble the movement of a

puppet. 8

1059. ஈவார்கண் என்னுண்டாம் தோற்றம்
இரந்துகோள் மேவார் இலாஅக் கடை.

What glory will there be to men of generous soul,
When none are found to love the askers' *role*?

What (praise) would there be to givers (of alms), if there were no beggars to ask for and receive (them).
9 *1060. இரப்பான் வெகுளாமை வேண்டும் நிரப்பிடும்பை*

தானேயும் சாலும் கரி.

Askers refused from wrath must stand aloof ; The plague of poverty itself is ample proof.

He who begs ought not to be angry (at a refusal); for even the misery of (his own) poverty should be a sufficient reason (for so doing).
10

க0எ. இரவச்சம்
Ch. 107. The Dread of Mendicancy

1061. கரவாது உவந்தீயும் கண்ணன்னார் கண்ணும்

இரவாமை கோடி யுறும்.

Ten million-fold 'tis greater gain, asking no alms to live, Even from those, like eyes in worth, who nought
concealing gladly give.

Not to beg (at all) even from those excellent persons who cheerfully give without refusing, will do immense good. 1

1062. இரந்தும் உயிர்வாழ்தல் வேண்டின் பரந்து
கெடுக உலகியற்றி யான்.

If he that shaped the world desires that men should
begging go,
Through life's long course, let him a wanderer be and
perish so.

If the Creator of the world has decreed even begging as a means of livelihood, may he too go abegging and perish. 2

1063. இன்மை இடும்பை இரந்துதீர் வாமென்னும்
வன்மையின் வன்பாட்டது இல்.

Nothing is harder than the hardness that will say, '
The plague of penury by asking alms we 'll drive away.'

There is no greater folly than the boldness with which one seeks to remedy the evils of poverty

by begging (rather than by working).

3 *1064. இடமெல்லாம் கொள்ளாத் தகைத்தே இடமில்லாக்*

காலும் இரவொல்லாச் சால்பு.

Who ne'er consent to beg in utmost need, their worth Has excellence of greatness that transcends the earth.

Even the whole world cannot sufficiently praise the dignity that would not beg even in the midst of destitution. 4 *1065. தெண்ணீர் அடுபுற்கை யாயினும் தாள்தந்தது*

உண்ணலி னூங்கினியது இல்.

Nothing is sweeter than to taste the toil-won cheer, Though mess of pottage as tasteless as the water clear.

Even thin gruel is ambrosia to him who has obtained it by labour.

5 *1066. ஆவிற்கு நீரென்று இரப்பினும் நாவிற்கு*

இரவின் இளிவந்தது இல்.

E'en if a draught of water for a cow you ask, Nought 's so distasteful to the tongue as beggar's task.

There is nothing more disgraceful to one's tongue than to use it in begging water even for a cow.
6

1067. இரப்பன் இரப்பாரை எல்லாம் இரப்பின்
கரப்பார் இரவன்மின் என்று.

One thing I beg of beggars all, 'If beg ye may, Of those who hide their wealth, beg not, I pray.'

I beseech all beggars and say, "If you need to beg, never beg of those who give unwillingly."

7 *1068.* இரவென்னும் ஏமாப்பில் தோணி கரவென்னும்
பார்தாக்கப் பக்கு விடும்.

The fragile bark of beggary
Wrecked on denial's rock will lie.

The unsafe raft of begging will split when it strikes on the rock of refusal.

8 *1069.* இரவுள்ள உள்ளம் உருகும் கரவுள்ள
உள்ளதூஉம் இன்றிக் கெடும்.

The heart will melt away at thought of beggary;

With thought of stern repulse 'twill perish utterly.

To think of (the evil of) begging is enough to melt one's heart ; but to think of refusal is enough to break it. 9

1070. கரப்பவர்க்கு
யாங்கொளிக்குங் கொல்லோ இரப்பவர்
சொல்லாடப் போஒம் உயிர்.

E'en as he asks, the shamefaced asker dies ; Where shall his spirit hide who help denies?

Saying " No " to a beggar takes away his life ; (but as that very word will kill the refuser) where then would the latter's life hide itself ?
10

௧௦௮. கயமை

Ch. 108. Baseness

1071. மக்களே போல்வர் கயவர் அவரன்ன
ஒப்பாரி யாங்கண்டது இல்.

The base resemble men in outward form, I ween ;

But counterpart exact to them I 've never seen.

The base resemble men perfectly (as regards form); and we have not seen such (exact) resemblance species).

(among any other *1072. நன்றறி வாரிற் கயவர்*
1
திருவுடையர்
நெஞ்சத்து அவலம் இலர்.

Than those of grateful heart the base must luckier be, Their minds from every anxious thought are free!

The low enjoy more felicity than those who know what is good, for the former are not troubled with good).

anxiety (as to the *1073. தேவர் அனையர் கயவர்*
2
அவருந்தாம்
மேவன செய்தொழுக லான்.

The base are as the gods; they too
Do ever what they list to do!

The base resemble the gods; for the base act as they like.

3 *1074. அகப்பட்டி ஆவாரைக் காணின் அவரின்*

மிகப்பட்டுச் செம்மாக்கும் கீழ்.

When base men those behold of conduct vile, They straight surpass them, and exulting smile.

The base feels proud when he sees persons whose acts are meaner than his own.
4

1075. அச்சமே கீழ்களது ஆசாரம் எச்சம்
அவாஉண்டேல் உண்டாம் சிறிது.

Fear is the base man's virtue; if that fail,
Intense desire some little may avail.

(The principle of) behaviour in the mean is chiefly fear; if not, hope of gain, to some extent.

5 1076. அறைபறை அன்னர் கயவர்தாம் கேட்ட
மறைபிறர்க்கு உய்த்துரைக்க லான்.

The base are like the beaten drum; for, when they hear, The sound the secret out in every neighbour's ear.

The base are like a drum that is beaten, for they

unburden to others the secrets they have heard.

6 *1077.* *ஈர்ங்கை விதிரார் கயவர் கொடிறுடைக்கும்*
கூன்கைய ரல்லா தவர்க்கு.

From off their moistened hands no clinging shake,

grain they Unless to those with clenched fist their jaws who break.

The mean will not (even) shake off (what sticks to) their hands (soon after a meal) to any but those who would break their jaws with their clenched fists.

7 *1078.* *சொல்லப் பயன்படுவர் சான்றோர் கரும்புபோல்*
கொல்லப் பயன்படும் கீழ்.

The good to those will profit yield fair words who use; The base, like sugar-cane, will profit those who bruise.

The great bestow (their alms) as soon as they are informed; (but) the mean, like the sugar-cane, only tortured to death.

when they are *1079. உடுப்பதூஉம் உண்பதூஉம்*
8
காணின் பிறர்மேல்

வடுக்காண வற்றாகும் கீழ்.

If neighbours clothed and fed he see, the base Is mighty man some hidden fault to trace?

The base will bring an evil (accusation) against others, as soon as he sees them (enjoying) good food and clothing. 9 *1080. எற்றிற் குரியர் கயவரொன்று உற்றக்கால்*

விற்றற்கு உரியர் விரைந்து.

For what is base man fit, if griefs assail?
Himself to offer, there and then, for sale!

The base will hasten to sell themselves as soon as a calamity has befallen them. For what else are they fitted? 10

ஒழிபியல் முற்றும்

The End of the Appendix.

பொருட்பால் முற்றிற்று.

The End of Book II on Wealth.

௩. காமத்துப்பால் — LOVE

1. களவியல் — THE GANDHARVA MARRIAGE



௧௦௯. தகையணங்குறுத்தல்

Ch. 109. Mental Disturbance caused by the Beauty of the Princess

1081. அணங்குகொல் ஆய்மயில் கொல்லோ கனங்குழை
மாதர்கொல் மாலுமென் நெஞ்சு.

Goddess? or peafowl rare?
She whose ears rich jewels wear,
Is she a maid of human kind?
All wildered is my mind!

Is this jewelled female a celestial, a choice peahen, or a human being? My mind is perplexed.

1 *1082. நோக்கினாள் நோக்கெதிர் நோக்குதல் தாக்கணங்கு*

தானைக்கொண் டன்னது உடைத்து.

She of the beaming eyes,
To my rash look her glance replies,
As if the matchless goddess' hand
Led forth an armed band.

This female beauty returning my looks is like a celestial maiden coming with an army to contend against me. 2

1083. *பண்டறியேன் கூற்றென் பதனை இனியறிந்தேன்*
பெண்டகையால் பேரமர்க் கட்டு.

Death's form I formerly
Knew not; but now 'tis plain to me:
He comes in lovely maiden's guise,
With soul-subduing eyes.

I never knew before what is called Yama; I see it now; it is the eyes that carry on a great fight female qualities.

with (the help of) *1084. கண்டார் உயிருண்ணும்*
3

தோற்றத்தால் பெண்டகைப்

பேதைக்கு அமர்த்தன கண்.

In sweet simplicity,
A woman's gracious form hath she;
But yet those eyes, that drink my life,
Are with the form at strife!

These eyes that seem to kill those who look at them are as it were in hostilities with this feminine simplicity.

4 *1085. கூற்றமோ கண்ணோ*

பிணையோ மடவரல்

நோக்கம்இம் மூன்றும் உடைத்து.

The light that on me gleams,
Is it death's dart? or eye's bright beams?
Or fawn's shy glance? All three appear
In form of maiden here.

Is it Yama, (a pair of) eyes or a hind?—Are not all these

three in the looks of this maid?

5

1086. கொடும்புருவம் கோடா மறைப்பின் நடுங்கஞர்
செய்யல மன்இவள் கண்.

If cruel eye-brow's bow,
Unbent, would veil those glances now;
The shafts that wound this trembling heart
Her eyes no more would dart.

Her eyes will cause (me) no trembling sorrow, if they are properly hidden by her cruel arched eye-brows. 6

1087. கடாஅக் களிற்றின்மேல் கட்படாம் மாதர்
படாஅ முலைமேல் துகில்.

As veil o'er angry eyes
Of raging elephant that lies,
The silken cincture's folds invest
This maiden's panting breast.

The cloth that covers the firm bosom of this maiden is (like) that which covers the eyes of a rutting elephant. 7

1088. ஒண்ணுதற் கோஒ உடைந்ததே ஞாட்பினுள்
நண்ணாரும் உட்குமென் பீடு.

Ah! woe is me! my might,
That awed my foemen in the fight,
By lustre of that beaming brow
Borne down, lies broken now!

On her bright brow alone is destroyed even that power of

mine that used to terrify the most fearless foes in the field.

battle-

8

1089. பிணையேர் மடநோக்கும் நாணும் உடையாட்கு
அணிஎவனோ ஏதில தந்து.

Like tender fawn's her eye;
Clothed on is she with modesty;
What added beauty can be lent
By alien ornament?

Of what use are other jewels to her who is adorned with modesty, and the meek looks of a hind?

9 *1090.* உண்டார்கண் அல்லது அடுநறுக் காமம்போல்
கண்டார் மகிழ்செய்தல் இன்று.

The palm-tree's fragrant wine,
To those who taste yields joys divine;
But love hath rare felicity
For those that only see!

Unlike boiled honey which yields delight only when it is drunk, love gives pleasure even when looked at. 10

௧௧0. குறிப்பறிதல்

Ch. 110. Recognition of the Signs (of Mutual Love)

1091. இருநோக்கு இவளுண்கண் உள்ளது ஒருநோக்கு
நோய்நோக்கொன் றந்நோய் மருந்து.

A double witchery have glances of her liquid eye;
One glance is glance that brings me pain; the other
heals again.

There are two looks in the dyed eyes of this (fair one); one causes pain, and the other is the cure

thereof. 1 *1092.* கண்களவு கொள்ளும்
சிறுநோக்கம் காமத்தில்
செம்பாகம் அன்று பெரிது.

The furtive glance, that gleams one instant bright, Is more than half of love's supreme delight.

A single stolen glance of her eyes is more than half the pleasure (of sexual embrace.)

2 *1093.* நோக்கினாள் நோக்கி இறைஞ்சினாள் அஃதவள்
யாப்பினுள் அட்டிய நீர்.

She looked, and looking drooped her head :
On springing shoot of love 'tis water shed !

She has looked (at me) and stooped (her head); and that (sign) waters as it were (the corn of) our love.

3 *1094.* யான்நோக்குங் காலை நிலன்நோக்கும்
நோக்காக்கால்
தான்நோக்கி மெல்ல நகும்.

I look on her: her eyes are on the ground the while; I look away: she looks on me with timid smile.

When I look she looks down; when I do not,

she looks and smiles gently.

4 *1095.* குறிக்கொண்டு நோக்காமை அல்லால் ஒருகண்
சிறக்கணித்தாள் போல நகும்.

She seemed to see me not; but yet the maid Her love, by smiling side-long glance, betrayed.

She not only avoids a direct look at me, but looks as it were with a half-closed eye and smiles.

5 *1096.* உறாஅ தவர்போல் சொலினும் செறாஅர்சொல்
ஒல்லை உணரப் படும்.

Though with their lips affection they disown, Yet, when they hate us not, 'tis quickly known.

Though they may speak harshly as if they were strangers, the words of the friendly are soon understood.

6 *1097.* செறாஅச் சிறுசொல்லும் செற்றார்போல் நோக்கும்

உறாஅர்போன்று உற்றார் குறிப்பு.

The slighting words that anger feign, while eyes their

love reveal,

Are signs of those that love, but would their love

conceal.

Little words that are harsh and looks that are hateful are (but) the expressions of lovers who wish to act like strangers.

7 *1098. அசையியற்கு உண்டாண்டோர் ஏஎர்யான் நோக்கப்*

பசையினள் பைய நகும்.

I gaze, the tender maid relents the while;
And, oh the matchless grace of that soft smile!

When I look, the pitying maid looks in return and smiles gently; and that is a comforting sign for me.

8 *1099. ஏதிலார் போலப் பொதுநோக்கு நோக்குதல்*

காதலார் கண்ணே யுள.

The look indifferent, that would its love disguise, Is only read aright by lovers' eyes.

Both the lovers are capable of looking at each other in an

ordinary way, as if they were perfect strangers.

9

1100. கண்ணொடு கண்ணிணை நோக்கொக்கின் வாய்ச்சொற்கள்

என்ன பயனும் இல.

When eye to answering eye reveals the tale of love,

All words that lips can say must useless prove.

The words of the mouths are of no use whatever, when there is perfect agreement between the eyes (of lovers).
10

௧௧௧. புணர்ச்சி மகிழ்தல்

Ch. 111. Rejoicing in the Embrace

1101. *கண்டுகேட்டு உண்டுயிர்த்து உற்றறியும் ஐம்புலனும்*
ஒண்டொடி கண்ணே உள.

All joys that senses five—sight, hearing, taste, smell,
touch—can give,
In this resplendent armlet-bearing damsel live!

The (simultaneous) enjoyment of the five senses of sight, hearing, taste, smell and touch can only be found with bright braceleted (women).

1 *1102.* *பிணிக்கு மருந்து பிறமன் அணியிழை*
தன்நோய்க்குத் தானே மருந்து.

Disease and medicine antagonists we surely see;

This maid, to pain she gives, herself is remedy.

The remedy for a disease is always something different (from it); but for the disease caused by this jewelled maid, she is herself the cure.

2

1103. தாம்வீழ்வார் மென்றோள் துயிலின் இனிதுகொல்
தாமரைக் கண்ணான் உலகு.

Than rest in her soft arms to whom the soul is giv'n, Is any sweeter joy in his, the Lotus-eyed-one's heaven?

Can the lotus-eyed Vishnu's heaven be indeed as sweet to those who delight to sleep in the delicate arms of their beloved?

3

1104. நீங்கின் தெறூஉம் குறுகுங்கால் தண்ணென்னும்
தீயாண்டுப் பெற்றாள் இவள்.

Withdraw, it burns; approach, it soothes the pain ; Whence did the maid this wondrous fire obtain?

From whence has she got this fire that burns when I withdraw and cools when I approach?

4 *1105.* வேட்ட பொழுதின் அவையவை போலுமே
தோட்டார் கதுப்பினாள் தோள்.

In her embrace, whose locks with flowery wreaths are
bound,
Each varied form of joy the soul can wish is found.

The shoulders of her whose locks are adorned with flowers delight me as if they were the very sweets I have desired (to get).

5 *1106.* உறுதோறு உயிர்தளிர்ப்பத் தீண்டலால் பேதைக்கு
அமிழ்தின் இயன்றன தோள்.

Ambrosia are the simple maiden's arms; when I attain Their touch, my withered life puts forth its buds again!

The shoulders of this fair one are made of ambrosia, for they revive me with pleasure every time I embrace them.

6 *1107.* தம்மில் இருந்து தமதுபாத்து உண்டற்றால்
அம்மா அரிவை முயக்கு.

As when one eats from household store, with kindly

grace
Sharing his meal : such is this golden maid's

embrace.

The embraces of a gold-complexioned beautiful female are

as pleasant as to dwell in one's own house and live by one's own (earnings) after distributing (a portion of it in charity). 7

1108. வீழும் இருவர்க்கு இனிதே வளியிடை
போழப் படாஅ முயக்கு.

Sweet is the strict embrace of those whom fond affection

binds,
Where no dissevering breath of discord entrance finds.

To ardent lovers sweet is the embrace that cannot be penetrated even by a breath of breeze. 8

1109. ஊடல் உணர்தல் புணர்தல் இவைகாமம்

கூடியார் பெற்ற பயன்.

The jealous variance, the healing of the strife, reunion

gained :

These are the fruits from wedded love obtained.

Love quarrel, reconciliation and intercourse—these are the advantages reaped by those who marry for lust. 9

1110. அறிதோறு அறியாமை கண்டற்றால் காமம்

செறிதோறும் சேயிழை மாட்டு.

The more men learn, the more their lack of learning

they detect ;

'Tis so when I approach the maid with gleaming jewels

decked.

As (one's) ignorance is discovered the more one learns, so does repeated intercourse with a well-adorned female (only create a desire for more). 10

கக௨. நலம் புனைந்துரைத்தல்

Ch. 112. The Praise of her Beauty

1111. நன்னீரை வாழி அனிச்சமே நின்னினும்

மென்னீரள் யாம்வீழ் பவள்.

O flower of the sensitive plant! than thee More tender 's the maiden beloved by me.

May you flourish, O Anicham! you have a delicate nature. But my beloved is more delicate than you. [1] *1112. மலர்காணின் மையாத்தி நெஞ்சே இவள்கண்*

பலர்காணும் பூவொக்கும் என்று.

You deemed, as you saw the flowers, her eyes were as

flowers, my soul,

That many may see; it was surely some folly that over

you stole!

O my soul, fancying that flowers which are seen by many can resemble her eyes, you become confused at the sight of them.

[2] *1113. முறிமேனி முத்தம் முறுவல் வெறிநாற்றம்*

வேலுண்கண் வேய்த்தோ ளவட்கு.

As tender shoot her frame; teeth, pearls;

around her

odours blend ;

Darts are the eyes of her whose shoulders like the

bambu bend.

The complexion of this bamboo-shouldered one is that of a shoot ; her teeth, are pearls : her breath, fragrance ; and her dyed eyes, lances

1114. காணிற் குவளை

3

கவிழ்ந்து நிலன்நோக்கும்

மாணிழை கண்ணொவ்வேம் என்று.

The lotus, seeing her, with head demiss, the ground

would eye,

And say, 'With eyes of her, rich gems who wears, we

cannot vie.'

If the blue lotus could see, it would stoop and look at the ground saying, "I can never resemble the eyes of this excellent-jewelled one."

4

1115. அனிச்சப்பூக் கால்களையாள் பெய்தாள் நுசுப்பிற்கு
நல்ல படாஅ பறை.

The flowers of the sensitive plant as a girdle around her
she placed ;
The stems she forgot to nip off; they 'll weigh down the
delicate waist.

No merry drums will be beaten for the (tender) waist of her who has adorned herself with the anicham without having removed its stem.
5

1116. மதியும் மடந்தை முகனும் அறியா
பதியிற் கலங்கிய மீன்.

The stars perplexed are rushing wildly from their
spheres;
For like another moon this maiden's face appears.

The stars have become confused in their places not being able to distinguish between the moon and the maid's countenance.

6 *1117.* அறுவாய் நிறைந்த அவிர்மதிக்குப் போல
மறுவுண்டோ மாதர் முகத்து.

In moon, that waxing waning shines, as spots appear, Are any spots discerned in face of maiden here?

Could there be spots in the face of this maid like those in the bright full moon?
7

1118. மாதர் முகம்போல் ஒளிவிட வல்லையேல்
காதலை வாழி மதி.

Farewell, O moon! If that thine orb could shine
Bright as her face, thou shouldst be love of mine.

If you can indeed shine like the face of women, flourish,
O moon, for then would you be worth loving?
8

1119. மலரன்ன கண்ணாள் முகமொத்தி யாயின்
பலர்காணத் தோன்றல் மதி.

If as her face, whose eyes are flowers, thou wouldst have

charms for me,

Shine for my eyes alone, O moon, shine not for all to see!

O moon, if you wish to resemble the face of her whose eyes are like (these) flowers, do not appear by all.

so as to be seen *1120.* அனிச்சமும் அன்னத்தின்
9

தூவியும் மாதர்
அடிக்கு நெருஞ்சிப் பழம்.

The flower of the sensitive plant, and the down on the

swan's white breast,

As the thorn are harsh, by the delicate feet of this

maiden pressed.

The anicham and the feathers of the swan are to

the feet of females, like the fruit of the (thorny) Nerunji. 10

௧௧௩. காதற் சிறப்புரைத்தல்

Ch. 113. Declaration of Love's special Excellence

I—He

1121. பாலொடு தேன்கலந் தற்றே பணிமொழி
வாலெயி றூறிய நீர்.

The dew on her white teeth, whose voice is soft and low, Is as when milk and honey mingled flow.

The water which oozes from the white teeth of this soft speeched damsel is like a mixture of milk and honey. 1

1122. உடம்பொடு உயிரிடை என்னமற் றன்ன
மடந்தையொடு எம்மிடை நட்பு.

Between this maid and me the friendship kind Is as the bonds that soul and body bind.

The love between me and this damsel is like the union of body and soul.

2 *1123.* *கருமணியிற் பாவாய்நீ போதாயாம் வீழும்*
திருநுதற்கு இல்லை இடம்.

For her with beauteous brow, the maid I love, there
place is none;
To give her image room, O pupil of mine eye, begone!

O you image in the pupil (of my eye)! depart; there is no room for (my) fair-browed beloved.

3 *1124.* *வாழ்தல் உயிர்க்கன்னள் ஆயிழை சாதல்*
அதற்கன்னள் நீங்கு மிடத்து.

Life is she to my very soul when she draws nigh;
Dissevered from the maid with jewels rare, I die!

My fair-jewelled one resembles the living soul (when she is in union with me), the dying soul when she leaves me.

4 *1125.* *உள்ளுவன் மன்யான் மறப்பின் மறப்பறியேன்*
ஒள்ளமர்க் கண்ணாள் குணம்.

I might recall, if I could once forget; but from my heart Her charms fade not, whose eyes gleam like the warrior's

dart.

If I had forgotten her who has bright battling eyes, I would have remembered (thee); but I never forget her. (Thus says he to her maid).
5

II—She

1126. கண்ணுள்ளின் போகார் இமைப்பின் பருவரார்
நுண்ணியர்எங் காத லவர்.

My loved one's subtle form departs not from my eyes; I wink them not, lest I should pain him where he lies.

My lover would not depart from mine eyes; even if I wink, he would not suffer (from pain); he is so ethereal. 6

1127. கண்ணுள்ளார் காத லவராகக் கண்ணும்
எழுதேம் கரப்பாக்கு அறிந்து.

My love doth ever in my eyes reside;
I stain them not, fearing his form to hide.

As my lover abides in my eyes, I will not even paint them, for he would (then) have to conceal himself.
7

1128. நெஞ்சத்தார் காத லவராக வெய்துண்டல்
அஞ்சுதும் வேபாக்கு அறிந்து.

Within my heart my lover dwells ; from food I turn That smacks of heat, lest he should feel it burn.

As my lover is in my heart, I am afraid of eating (anything) hot, for I know it would pain him.
8

1129. இமைப்பின் கரப்பாக்கு அறிவல் அனைத்திற்கே
ஏதிலர் என்னும்இவ் ஊர்.

I fear his form to hide, nor close my eyes :
' Her love estranged is gone!' the village cries.

I will not wink, knowing that if I did, my lover would hide himself; and for this reason, this town says, he is unloving.
9

1180. உவந்துறைவர் உள்ளத்துள் என்றும் இகந்துறைவர்
ஏதிலர் என்னும்இவ் வூர்.

Rejoicing in my very soul he ever lies;
'Her love estranged is gone far off!' the village cries.

My lover dwells in my heart with perpetual delight; but the town says he is unloving and (therefore) dwells afar. 10

ககச. நாணுத் துறவுரைத்தல்

Ch. 114. The Abandonment of Reserve

I—He

1131. காமம் உழந்து வருந்தினார்க்கு ஏமம்
மடலல்லது இல்லை வலி.

To those who 've proved love's joy, and now afflicted
mourn,

Except the helpful '*horse of palm*,' no other strength

remains.

To those who after enjoyment of sexual pleasure suffer (for want of more), there is no help so efficient as the palmyra horse.

[1] *1132*. நோனா உடம்பும் உயிரும் மடலேறும்
நாணினை நீக்கி நிறுத்து.

My body and my soul, that can no more endure,
Will lay reserve aside, and mount the '*horse of palm*'.

Having got rid of shame, the suffering body and soul save themselves on the palmyra horse.

[2] *1133*. நாணொடு நல்லாண்மை பண்டுடையேன் இன்றுடையேன்
காமுற்றார் ஏறும் மடல்.

I once retained reserve and seemly manliness ;
To-day I nought possess but lovers' '*horse of palm*.'

Modesty and manliness were once my own ; now, my own is the palmyra horse that is ridden by the lustful.

3 *1134.* காமக் கடும்புனல்
உய்க்குமே நாணொடு
நல்லாண்மை என்னும் புணை.

Love's rushing tide will sweep away the raft Of
seemly manliness and shame combined.

The raft of modesty and manliness, is, alas, carried off by the strong current of lust.

4 *1135.* தொடலைக் குறுந்தொடி தந்தாள் மடலொடு
மாலை உழக்கும் துயர்.

The maid that slender armlets wears, like flowers

entwined,
Has brought me '*horse of palm,*' and pangs of
eventide !

She with the small garland-like bracelets has given me
the palmyra horse and the sorrow that is endured at night. 5

1136. மடலூர்தல் யாமத்தும் உள்ளுவேன் மன்ற
படல்ஒல்லா பேதைக்கென் கண்.

Of climbing '*horse of palm*' in midnight hour, I think;

My eyes know no repose for that same simple maid.

Mine eyes will not close in sleep on your mistress's

account; even at midnight will I think of

palmyra horse.
mounting the

6

1137. கடலன்ன காமம் உழந்தும் மடலேறாப்
பெண்ணின் பெருந்தக்கது இல்.

There 's nought of greater worth than woman's long-

enduring soul,

Who, vexed by love like ocean waves, climbs not the

'*horse of palm.*'

There is nothing so noble as the womanly

nature that would not ride the palmyra horse, though plunged a sea of lust.
7

II—She

1138. நிறையரியர் மன்அளியர் என்னாது காமம்
மறையிறந்து மன்று படும்.

In virtue hard to move, yet very tender, too, are we ; Love deems not so, would rend the veil, and court

publicity !

Even the Lust (of women) trangresses its secrecy and appears in public, forgetting that they are too chaste and liberal (to be overcome by it). 8

1139 அறிகிலார் எல்லாரும் என்றேஎன் காமம்
மறுகின் மறுகும் மருண்டு.

'There 's no one knows my heart,' so says my love, And thus, in public ways, perturbed will rove.

My lust, feeling that it is not known by
in the streets (of this town).

all, reels confused

9 *1140. யாங்கண்ணின் காண நகுப*

அறிவில்லார்

யாம்பட்ட தாம்படா வாறு.

Before my eyes the foolish make a mock of me,
Because they ne'er endured the pangs I now must drie.

Even strangers laugh (at us) so as to be seen by us, for they have not suffered. 10

கக௫. அலர் அறிவுறுத்தல் Ch. 115. The Announcement of the Rumour

I—He

1141. அலரெழ ஆருயிர் நிற்கும் அதனைப்
பலரறியார் பாக்கியத் தால்.

By this same rumour's rise, my precious life stands fast; Good fortune grant the many know this not!

My precious life is saved by the rise of rumour,

and this, to my good luck no others are aware of.

1 *1142.* மலரன்ன கண்ணாள் அருமை அறியாது
அலரெமக்கு ஈந்ததிவ் ஊர்.

The village hath to us this rumour giv'n, that makes her
mine;
Unweeting all the rareness of the maid with flower-like
eyne.

Not knowing the value of her whose eyes are like flowers this town has got up a rumour about me.

2 *1143.* உறாஅதோ ஊரறிந்த கௌவை அதனைப்
பெறாஅது பெற்றன்ன நீர்த்து.

The rumour spread within the town, is it not gain to me? It is as though that were obtained that may not be.

Will I not get a rumour that is known to the (whole) town? For what I have not got is as if I had got it (already).

3 *1144.* கவ்வையால் கவ்விது காமம் அதுஇன்றேல்
தவ்வென்னும் தன்மை இழந்து.

The rumour rising makes my love to rise;

My love would lose its power and languish otherwise.

Rumour increases the violence of my passion; without it, it would grow weak and waste away.

4 *1145.* களித்தொறும் கள்ளுண்டல் வேட்டற்றால் காமம்

வெளிப்படுந் தோறும் இனிது.

The more man drinks, the more he ever drunk would be; The more my love 's revealed, the sweeter 'tis to me!

As drinking liquor is delightful (to one) whenever one is in mirth, so is lust delightful to me whenever it is the subject of rumour.

5

II—She

1146. கண்டது மன்னும் ஒருநாள் அலர்மன்னும்
திங்களைப் பாம்புகொண் டற்று.

I saw him but one single day: rumour spreads soon

As darkness, when the dragon seizes on the moon.

It was but a single day that I looked on (my lover); but

the rumour thereof has spread like the seizure of the moon by

the serpent.
6

1147. ஊரவர் கௌவை எருவாக அன்னைசொல்
நீராக நீளும்இந் நோய்.

My anguish grows apace: the town's report
Manures it; my mother's word doth water it.

This malady (of lust) is manured by the talk of women

and watered by the (harsh) words of my mother.
7

1148. நெய்யால் எரிநுதுப்பேம் என்றற்றால் கௌவையால்

காமம் நுதுப்பேம் எனல்.

With butter-oil extinguish fire! 'Twill prove
Harder by scandal to extinguish love.

To say that one could extinguish passion by rumour is like extinguishing fire with ghee.

8 *1149.* அலர்நாண ஒல்வதோ அஞ்சலோம்பு என்றார்
பலர்நாண நீத்தக் கடை.

When he who said 'Fear not!' hath left me blamed,

While many shrink, can I from rumour hide ashamed?

When the departure of him who said "fear not" has put me to shame before others, why need I be ashamed of scandal.

9 *1150.* தாம்வேண்டின் நல்குவர் காதலர் யாம்வேண்டும்
கௌவை எடுக்கும்இவ் வூர்.

If we desire, who loves will grant what we require;

This town sends forth the rumour we deisre!

The rumour I desire is raised by the town (itself); and my lover would if desired consent (to my following him). 10

களவியல் முற்றும்

The End of the section on 'The Gandharva Marriage'.

2. கற்பியல் — WEDDED LOVE

௧௧௬. பிரிவாற்றாமை

Ch. 116. Separation unendurable

1151. *செல்லாமை உண்டேல் எனக்குரை மற்றுநின்*
வல்வரவு வாழ்வார்க்கு உரை.

If you will say, 'I leave thee not,' then tell me so ; Of quick return tell those that can survive this woe.

If it is not departure, tell me; but if it is your speedy return, tell it to those who would be alive then.

1 *1152.* *இன்கண் உடைத்தவர் பார்வல் பிரிவஞ்சும்*
புன்கண் உடைத்தால் புணர்வு.

It once was perfect joy to look upon his face ; But

now the fear of parting saddens each embrace.

His very look was once pleasing; but (now) even intercourse is painful through fear of separation.

2 *1153.* அரிதரோ தேற்றம் அறிவுடையார் கண்ணும்
பிரிவோ ரிடத்துண்மை யான்.

To trust henceforth is hard, if ever he depart,
E'en he, who knows his promise and my breaking heart.

As even the lover who understands (everything) may at times depart, confidence is hardly possible.

3 *1154.* அளித்தஞ்சல் என்றவர் நீப்பின் தெளித்தசொல்
தேறியார்க்கு உண்டோ தவறு.

If he depart, who fondly said, 'Fear not,' what blame 's
incurred
By those who trusted to his reassuring word?

If he who bestowed his love and said "fear not" should depart, will it be the fault of those who believed in (his) assuring words?

4 *1155.* ஓம்பின் அமைந்தார் பிரிவோம்பல் மற்றவர்
நீங்கின் அரிதால் புணர்வு.

If you would guard my life, from going him restrain Who fills my life! If he depart, hardly we meet again.

If you would save (my life), delay the departure of my destined (husband); for if he departs, intercourse will become impossible. 5

1156. பிரிவுரைக்கும் வன்கண்ண ராயின் அரிதவர்
நல்குவர் என்னும் நசை.

To cherish longing hope that he should ever gracious be,
Is hard, when he could stand, and of departure speak
to me.

If he is so cruel as to mention his departure (to me), the hope that he would bestow (his love) must be given up. 6

1157. துறைவன் துறந்தமை தூற்றாகொல் முன்கை
இறைஇறவா நின்ற வளை.

The bracelet slipping from my wrist announced before

Departure of the Prince that rules the ocean shore.

Do not the rings that begin to slide down my fingers

forebode the separation of my lord?

7

1158. இன்னாது இனன்இல்ஊர் வாழ்தல் அதனினும்
இன்னாது இனியார்ப் பிரிவு.

'Tis sad to sojourn in the town where no kind dwell;

kinsmen

'Tis sadder still to bid a friend beloved farewell.

Painful is it to live in a friendless town; but far more

painful is it to part from one's lover.

8

1159. தொடிற்சுடின் அல்லது காமநோய் போல
விடிற்சுடல் ஆற்றுமோ தீ.

Fire burns the hands that touch; but smart of love

Will burn in hearts that far away remove.

Fire burns when touched ; but, like the sickness of love, can it also burn when removed ?

9 *1160. அரிதாற்றி அல்லல்நோய் நீக்கிப் பிரிவாற்றிப்*
பின்இருந்து வாழ்வார் பலர்.

Sorrow's sadness meek sustaining,
Driving sore distress away,
Separation uncomplaining
Many bear the livelong day!

(As if there were) many indeed that can consent to the impossible, kill their pain, endure separation and yet continue to live afterwards.
10

ககஎ. படர்மெலிந் திரங்கல்
Ch. 117. Complainings

1161. மறைப்பேன்மன் யானிஃதோ நோயை
இறைப்பவர்க்கு
ஊற்றுநீர் போல மிகும்.

I would my pain conceal, but see! it surging swells, As streams to those that draw from ever-springing wells.

I would hide this pain from others: but it (only) swells like a spring to those who drain it.

1 *1162. கரத்தலும் ஆற்றேன்இந் நோயைநோய் செய்தார்க்கு*

உரைத்தலும் நாணுத் தரும்.

I cannot hide this pain of mine, yet shame restrains When I would tell it out to him who caused my pains.

I cannot conceal this pain, nor can I relate it without shame to him who has caused it.

2 *1163. காமமும் நாணும் உயிர்காவாத் தூங்குமென்*

நோனா உடம்பி னகத்து.

My soul, like porter's pole, within my wearied frame, Sustains a two-fold burthen poised, of love and shame.

(Both) lust and shame, with my soul for their shoulder pole balance themselves on a body that cannot bear them. 3 *1164. காமக் கடல்மன்னும் உண்டே அதுநீந்தும்*

ஏமப் புணைமன்னும் இல்.

A sea of love, 'tis true, I see stretched out before,

But not the trusty bark that wafts to yonder shore.

There is indeed a flood of lust; but there is no raft of safety to cross it with.

4

1165. துப்பின் எவனாவர் மற்கொல் துயர்வரவு
நட்பினுள் ஆற்று பவர்.

Who work us woe in friendship's trustful hour,
What will they prove when angry tempests lower ?

He who can produce sorrow from friendship, what can he not bring forth out of enmity ?

5

1166. இன்பம் கடல்மற்றுக் காமம் அஃதடுங்கால்
துன்பம் அதனிற் பெரிது.

A happy love 's a sea of joy; but mightier sorrows roll From unpropitious love athwart the troubled soul.

The pleasure of lust is (as great as) the sea; but the pain of lust is far greater.

6 *1167.* காமக் கடும்புனல் நீந்திக் கரைகாணேன்
யாமத்தும் யானே உளேன்.

I swim the cruel tide of love, and can no shore

descry, In watches of the night, too, 'mid the waters, only I!

I have swam across the terrible flood of lust, but have not seen its shore ; even at midnight I am alone ; still I live.

7 *1168.* *மன்னுயி ரெல்லாம் துயிற்றி அளித்திரா*
என்னல்லது இல்லை துணை.

All living souls in slumber soft she steeps ;
But me alone kind night for her companion keeps !

The night which graciously lulls to sleep all living creatures, has me alone for her companion

8 *1169.* *கொடியார் கொடுமையின் தாம்கொடிய இந்நாள்*
நெடிய கழியும் இரா.

More cruel than the cruelty of him, the cruel one,
In these sad times are lengthening hours of night
I watch alone.

The long nights of these days are far more cruel

than the heartless one who is torturing me.

9 *1170.* உள்ளம்போன்று உள்வழிச் செல்கிற்பின் வெள்ளநீர்

நீந்தல மன்னோஎன் கண்.

When eye of mine would as my soul go forth to him, It knows not how through floods of its own tears to swim.

Could mine eyes travel like my thoughts to the abode (of my absent lord), they would not swim in this flood of tears. 10

கக௮. கண்விதுப்பழிதல்

Ch. 118. Eyes consumed with Grief

1171. கண்தாம் கலுழ்வ தெவன்கொலோ தண்டாநோய்

தாம்காட்ட யாம்கண் டது.

They showed me him, and then my endless pain I saw: why then should weeping eyes complain?

As this incurable malady has been caused by my eyes which showed (him) to me, why should

they now weep for (him).

1 *1172.* *தெரிந்துணரா நோக்கிய உண்கண் பரிந்துணராப்*
பைதல் உழப்பது எவன்.

How glancing eyes, that rash unweeting looked that day, With sorrow measureless are wasting now away!

The dyed eyes that (then) looked without foresight, why should they now endure sorrow, without feeling sharply (their own fault).

2 *1173.* *கதுமெனத் தாம்நோக்கித் தாமே கலுழும்*
இதுநகத் தக்கது உடைத்து.

The eyes that threw such eager glances round erewhile Are weeping now. Such folly surely claims a smile!

They themselves looked *eagerly (on him)* and now they weep. Is not this to be laughed at?

3 *1174.* *பெயலாற்றா நீருலந்த உண்கண் உயலாற்றா*
உய்வில்நோய் என்கண் நிறுத்து.

Those eyes have wept till all the fount of tears is dry, That brought upon me pain that knows no remedy.

These painted eyes have caused me a lasting mortal disease, and now they can weep no more, the tears having dried up

4 *1175.* *படலாற்றா பைதல் உழக்கும் கடலாற்றாக்*

காமநோய் செய்தஎன் கண்.

The eye that wrought me move than sea could hold of

woes,

Is suffering pangs that banish all repose.

Mine eyes have caused me a lust that is greater than the sea and (they themselves) endure the torture of sleeplessness. 5 *1176.* ஓஒ இனிதே எமக்கிந்நோய் செய்தகண்

தாஅம் இதற்பட் டது.

Oho! how sweet a thing to see ! the eye

That wrought this pain, in the same gulf doth lie.

The eyes that have given me this disease have themselves been seized with this (suffering). Oh! I am much delighted. 6 *1177.* உழந்துழந்து உள்நீர் அறுக விழைந்திழைந்து

வேண்டி யவர்க்கண்ட கண்.

Aching, aching, let those exhaust their stream,

That melting, melting, that day gazed on him.

The eyes that became tender and gazed intently on him, may they suffer so much as to dry up the fountain of their tears.

7 *1178.* பேணாது பெட்டார் உளர்மன்னோ மற்றவர்க்
காணாது அமைவில கண்.

Who loved me once, unloving now doth here remain ; Not seeing him, my eye no rest can gain.

He is indeed here who loved me with his lips but not with his heart but mine eyes suffer from not seeing him.

8 *1179.* வாராக்கால் துஞ்சா
வரின்துஞ்சா ஆயிடை
ஆரஞர் உற்றன கண்.

When he comes not, all slumber flies ; no sleep when he
is there ;
Thus every way my eyes have troubles hard to bear.



When he is away they do not sleep ; when he is

present they do not sleep ; in either case, mine eyes endure unbearable agony.

9 1180. மறைபெறல் ஊரார்க்கு அரிதன்றால் எம்போல்
அறைபறை கண்ணா ரகத்து.

It is not hard for all the town the knowledge to obtain,
When eyes, as mine, like beaten tambours, make the
mystery plain.

It is not difficult for the people of this place to understand the secret of those whose eyes, like mine, are as it were beaten drums.

10

கக௯. பசப்புறு பருவரல்
Ch. 119. The Pallid Hue *1181.*

நயந்தவர்க்கு நல்காமை நேர்ந்தேன் பசந்தஎன்
பண்பியார்க்கு உரைக்கோ பிற.

I willed my lover absent should remain;
Of pining's sickly hue to whom shall I complain?

I who (then) consented to the absence of my loving lord, to whom can I (now) relate the fact of my having turned sallow.

1

1182. அவர்தந்தார் என்னும் தகையால் இவர்தந்தென்
மேனிமேல் ஊரும் பசப்பு.

'He gave' : this sickly hue thus proudly speaks,
Then climbs, and all my frame its chariot makes.

Sallowness, as if proud of having been caused by him, would now ride on my person.

2

1183. சாயலும் நாணும் அவர்கொண்டார் கைம்மாறா
நோயும் பசலையும் தந்து.

Of comeliness and shame he me bereft,
While pain and sickly hue, in recompense, he left.

He has taken (away) my beauty and modesty, me instead disease and sallowness.

and given

3

1184. உள்ளுவன் மன்யான் உரைப்பது அவர்திறமால்
கள்ளம் பிறவோ பசப்பு.

I meditate his words, his worth is theme of all I say, This sickly hue is false that would my trust betray.

I think (of him); and what I speak about is but his excellence; still is there sallowness; and this is deceitful. 4 *1185. உவக்காண்எம் காதலர் செல்வார் இவக்காண்என்*

மேனி பசப்பூர் வது.

My lover there went forth to roam;
This pallor of my frame usurps his place at home.

Just as my lover departed then, did not sallowness spread here on my person?

5 *1186. விளக்கற்றம் பார்க்கும் இருளேபோல் கொண்கன்*

முயக்கற்றம் பார்க்கும் பசப்பு.

As darkness waits till lamp expires, to fill the place,

This pallor waits till I enjoy no more my lord's embrace.

Just as darkness waits for tho failing light, so does sallowness wait for the laxity of my husband's intercourse. 6

1187. புல்லிக் கிடந்தேன் புடைபெயர்ந்தேன் அவ்வளவில்

அள்ளிக்கொள் வற்றே பசப்பு.

I lay in his embrace, I turned unwittingly ;

Forthwith this hue, as you might grasp it, came on me.

I who was in close embrace just turned aside and the moment I did so, sallowness came on me like something to be seized on.

7 *1188. பசந்தாள் இவள்என்பது அல்லால் இவளைத்*
துறந்தார் அவர்என்பார் இல்.

On me, because I pine, they cast a slur ;

But no one says, 'He first deserted her.'

Besides those who say "she has turned sallow" there are none who say "he has forsaken her."

8 *1189. பசக்கமன் பட்டாங்கென் மேனி நயப்பித்தார்*
நன்னிலையர் ஆவர் எனின்.

Well ! let my frame, as now, be sicklied o'er with pain, If he who won my heart's consent, in good estate remain!

If he is clear of guilt who has conciliated me (to his departure) let my body suffer its due and turn sallow. 9 *1190. பசப்பெனப் பேர்பெறுதல் நன்றே நயப்பித்தார்*

நல்காமை தூற்றார் எனின்.

'Tis well, though men deride me for my sickly hue of

pain;

If they from calling him unkind, who won my love,

refrain.

It would be good to be said of me that I have turned sallow, if friends do not reproach with unkindness him who pleased me (then).

10

கஉ0. தனிப்படர் மிகுதி

Ch. 120. The Solitary Anguish

1191. தாம்வீழ்வார் தம்வீழப் பெற்றவர் பெற்றாரே
காமத்துக் காழில் கனி.

The bliss to be beloved by those they love who gains, Of love the stoneless, luscious fruit obtains.

The women who are beloved by those whom they love, have they not got the stone-less fruit of sexual delight ?

1 *1192.* *வாழ்வார்க்கு வானம் பயந்தற்றால் வீழ்வார்க்கு*
வீழ்வார் அளிக்கும் அளி.

As heaven on living men showers blessings from above, Is tender grace by lovers shown to those they love.

The bestowal of love by the beloved on those who love them is like the rain raining (at the proper season) on those who live by it.

2 *1193.* *வீழுநர் வீழப் படுவார்க்கு அமையுமே*
வாழுநம் என்னும் செருக்கு.

Who love and are beloved, to them alone
Belongs the boast, 'We 've made life's very joys our own.'

The pride that says "we shall live" suits only those who are loved by their beloved (husbands).

3 *1194.* *வீழப் படுவார் கெழீஇயிலர் தாம்வீழ்வார்*
வீழப் படாஅர் எனின்.

Those well-beloved will luckless prove,
Unless beloved by those they love.

Even those who are esteemed (by other women) are devoid of excellence, if they are not loved

by their beloved. 4 *1195. நாம்காதல் கொண்டார் நமக்கெவன் செய்பவோ*

தாம்காதல் கொள்ளாக் கடை.

From him I love to me what gain can be,
Unless, as I love him, he loveth me?

He who is beloved by me, what will he do to me, if I am not beloved by him?

5

1196. ஒருதலையான் இன்னாது காமம்காப் போல

இருதலை யானும் இனிது.

Love on one side is bad; like balanced load By porter borne, love on both sides is good.

Lust, like the weight of the *kavadi*, pains if it lies in one end only but pleases if it is in both.

6 *1197. பருவரலும் பைதலும் காணான்கொல் காமன்*

ஒருவர்கண் நின்றொழுகு வான்.

While Kaman rushes straight at me alone,
Is all my pain and wasting grief unknown?

Would not Cupid who abides and contends in

one party (only) witness the pain and sorrow (in that party)?

7 *1198.* *வீழ்வாரின் இன்சொல் பெருஅது உலகத்து*
வாழ்வாரின் வன்கணார் இல்.

Who hear from lover's lips no pleasant word from day
to day,
Yet in the world live out their life,—no braver souls
than they!

There is no one in the world so hard-hearted as those who can live without receiving (even) a kind word from their beloved.

8 *1199.* *நசைஇயார் நல்கார் எனினும் அவர்மாட்டு*
இசையும் இனிய செவிக்கு.

Though he my heart desires no grace accords to me, Yet every accent of his voice is melody.

Though my beloved bestows no love on one, still are his words sweet to my ears.

9 *1200.* *உறுஅர்க்கு உறுநோய் உரைப்பாய் கடலைச்*

செறாஅஅய் வாழிய நெஞ்சு.

Tell him thy pain that loves not thee?
Farewell, my soul, fill up the sea!

Live, O my soul, would you who relate your great sorrow to strangers, try rather to fill up your own sea (of sorrow). 10

கஉக. நினைந்தவர் புலம்பல்
Ch. 121. Sad Memories *1201.*

உள்ளினும் தீராப் பெருமகிழ் செய்தலால்
கள்ளினும் காமம் இனிது.

From thought of her unfailing gladness springs,
Sweeter than palm-tree wine the joy love brings.

Sexuality is sweeter than liquor, because when remembered, it creates a most rapturous delight.

1202. எனைத்தொன்று இனிதேகாண் காமம்தாம் வீழ்வார்
நினைப்ப வருவதொன்று இல்.

How great is love! Behold its sweetness past belief! Think on the lover, and the spirit knows no grief.

Even to think of one's beloved gives one

no pain. Sexuality, in any degree, is always delightful.

2 *1203. நினைப்பவர் போன்று நினையார்கொல் தும்மல்*
சினைப்பது போன்று கெடும்.

A fit of sneezing threatened, but it passed away :
He seemed to think of me, but do his fancies stray ?

I feel as if I am going to sneeze but do not, and (therefore) my beloved is about to think (of me) but does not.

3 *1204. யாமும் உளேங்கொல்*
அவர்நெஞ்சத்து எந்நெஞ்சத்து
ஓஒ உளரே அவர்.

Have I a place within his heart?
From mine, alas! he never doth depart.

He continues to abide in my soul, do I likewise abide in his ?

4 *1205. தந்நெஞ்சத்து எம்மைக் கடிகொண்டார்*
நாணார்கொல்
எந்நெஞ்சத்து ஓவா வரல்.

Me from his heart he jealously excludes :
Hath he no shame who ceaseless on my heart intrudes?

He who has imprisoned me in his soul, is he ashamed to enter incessantly into mine.

5 *1206.* *மற்றியான் என்னுளேன் மன்றோ அவரொடுயான்*
உற்றநாள் உள்ள உளேன்.

How live I yet? I live to ponder o'er
The days of bliss with him that are no more.

I live by remembering my (former) intercourse with him; if it were not so, how could I live?

6 *1207.* *மறப்பின் எவனாவன் மற்கொல் மறப்பறியேன்*
உள்ளினும் உள்ளம் சுடும்.

If I remembered not, what were I then? And yet,
The fiery smart of what my spirit knows not to forget!

I have never forgotten (the pleasure); even to think of it burns my soul; could I live, if I should ever forget it? 7

1208. எனைத்து நினைப்பினும் காயார் அனைத்தன்றோ
காதலர் செய்யும் சிறப்பு.

My frequent thought no wrath excites. Is it not so? This honour doth my love on me bestow.

He will not be angry however much I may think of him;
is it not so much the delight my beloved affords me? 8

1209. விளியுமென் இன்னுயிர் வேறல்லம் என்பார்
அளியின்மை ஆற்ற நினைந்து.

Dear life departs, when his ungracious deeds I o'er,
ponder Who said erewhile, 'We 're one for

evermore.'

My precious life is wasting away by thinking too much on the cruelty of him who said we were not different. 9 *1210. விடாஅது சென்றாரைக் கண்ணினால் காணப்*
படாஅதி வாழி மதி.

Set not, so may'st thou prosper, moon! that eyes may see My love who went away, but ever bides with me.

May you live, O Moon. Do not set, that I mine see him who has departed without quitting my soul.

கஉஉ. கனவுநிலை உரைத்தல்

Ch. 122. The Visions of the

Night *1211. காதலர் தூதொடு வந்த கனவினுக்கு*
யாதுசெய் வேன்கொல் விருந்து.

It came and brought to me, that nightly vision rare, A message from my love,—what feast shall I prepare?

Wherewith shall I feast the dream which has brought me my dear one's me ssenger?

1

323

திருக்குறள் *கனவுநிலை*
உரைத்தல்

1212. கயலுண்கண் யானிரப்பத் துஞ்சிற் கலந்தார்க்கு
உயலுண்மை சாற்றுவேன் மன்.

If my dark, carp-like eye will close in sleep, as I implore, The tale of my long-suffering life I 'll tell my loved one

o'er.

If my fish-like painted eyes should, at my begging, close in sleep, I could fully relate my sufferings

to my lord. 2 *1213.* *நனவினால் நல்கா தவரைக்*
கனவினால்

காண்டலின் உண்டென் உயிர்.

Him, who in waking hour no kindness shows, In dreams I see : and so my lifetime goes!

My life lasts because in my dream I behold him who does not favour me in my waking hours.

3 *1214.* *கனவினான் உண்டாகும் காமம் நனவினான்*

நல்காரை நாடித் தரற்கு.

Some pleasure I enjoy when him who loves not me In waking hours, the vision searches out and makes me

see.

There is pleasure in my dream, because in it I seek and obtain him who does not visit me in my wakefulness. 4 *1215.* *நனவினால் கண்டதூஉம்*
ஆங்கே கனவுந்தான்

கண்ட பொழுதே இனிது.

As what I then beheld in waking hour was sweet, So pleasant dreams in hour of sleep my spirit greet.

I saw him in my waking hours, and then it was pleasant ; I see him just now in my dream, and it is (equally) pleasant. 5

1216. நனவென ஒன்றில்லை யாயின் கனவினால்
காதலர் நீங்கலர் மன்.

And if there were no waking hour, my love In dreams would never from my side remove.

Were there no such thing as wakefulness, my beloved (who visited me) in my dream would not depart from me. 6

1217. நனவினால் நல்காக் கொடியார் கனவினால்
என்எம்மைப் பீழிப் பது.

The cruel one, in waking hour, who all ungracious seems, Why should he thus torment my soul in nightly dreams?

The cruel one who would not favour me in my wakefulness, what right has he to torture me in my dreams? 7

1218. துஞ்சுங்கால் தோள்மேல ராகி விழிக்குங்கால்
நெஞ்சத்தர் ஆவர் விரைந்து.

And when I sleep he holds my form embraced;

And when I wake to fill my heart makes haste!

When I am asleep he rests on my shoulders, (but) when

I awake he hastens into my soul.
8

1219. நனவினால் நல்காரை நோவர் கனவினால்
காதலர்க் காணா தவர்.

In dreams who ne'er their lover's form perceive,
For those in waking hours who show no love will grieve.

They who have no dear ones to behold in their dreams

blame him who visits me not in my waking hours.
9

1220. நனவினால் நம்நீத்தார் என்பர் கனவினால்
காணார்கொல் இவ்வூ ரவர்.

They say, that he in waking hours has left me

lone; In dreams they surely see him not,—these people of the

town!

The women of this place say he has forsaken me in my wakefulness. I think they have not seen him visit me in my dreams.
10

க௨௩. பொழுதுகண்டு இரங்கல்

Ch. 123. Lamentations at Eventide

1221. மாலையோ அல்லை மணந்தார் உயிருண் ணும்

வேலைநீ வாழி பொழுது.

Thou art not evening, but a spear that doth devour The souls of brides: farewell, thou evening hour!

Live, O you evening; Are you (the former) evening? No, you are the season that slays (married) women. 1 *1222. புன்கண்ணை வாழி மருள்மாலை எம்கேள்போல்*

வன்கண்ண தோநின் துணை.

Thine eye is sad; Hail, doubtful hour of eventide! Of cruel eye, as is my spouse, is too thy bride?

A long life to you, O dark evening! You are sightless. Is your help-mate (also) as hard-hearted as mine. 2

1223. பனிஅரும்பிப்
பைதல்கொள் மாலை துனிஅரும்பித்
துன்பம் வளர வரும்.

With buds of chilly dew wan evening's shade enclose; My anguish buds space, and all my sorrow grows.

The evening that (once) came in with trembling and dimness (now) brings me an aversion for life and increasing sorrow. 3

1224. காதலர் இல்வழி மாலை கொலைக்களத்து
ஏதிலர் போல வரும்.

When absent is my love, the evening hour descends, As when an alien host to field of battle wends.

In the absence of my lover, evening comes in like

slayers on the field of slaughter.

4 *1225.* காலைக்குச் செய்தநன்று என்கொல்
எவன்கொல்யான்
மாலைக்குச் செய்த பகை.

O morn, how have I won thy grace? thou bring'st relief! O eve, why art thou foe! thou dost renew my grief.

What good have I done to morning (and) what evil to evening?

5

1226. மாலைநோய் செய்தல் மணந்தார் அகலாத
காலை அறிந்தது இலேன்.

The pangs that evening brings I never knew, Till he, my wedded spouse, from me withdrew.

Previous to my husband's departure, I knew not the painful nature of evening.

6 *1227.* காலை அரும்பிப் பகலெல்லாம் போதாகி
மாலை மலரும்இந் நோய்.

My grief at morn a bud, all day an opening flower, Full-blown expands in evening hour.

This malady buds forth in the morning, expands all day long and blossoms in the evening.

7 *1228.* அழல்போலும் மாலைக்குத் தூதாகி ஆயன்
குழல்போலும் கொல்லும் படை.

The shepherd's pipe is like a murderous weapon, to my
ear,
For it proclaims the hour of ev'ning's fiery anguish near.

The shepherd's flute now sounds as a fiery forerunner of night, and is become a weapon that slays (me). 8 *1229.* பதிமருண்டு பைதல் உழக்கும் மதிமருண்டு
மாலை படர்தரும் போழ்து.

If evening's shades, that darken all my soul, extend;
From this afflicted town will would of grief ascend.

When night comes on confusing (every one's) mind, the (whole) town will lose its sense and be plunged in sorrow. 9 *1230.* பொருள்மாலை யாளரை

உள்ளி மருள்மாலை

மாயுமென் மாயா உயிர்.

This darkening eve, my darkling soul must perish utterly; Remembering him who seeks for wealth, but seeks not

me.

My (hitherto) unextinguished life is now lost in this bewildering night at the thought of him who has the nature of wealth.

10

க௨௪. உறுப்புநலன் அழிதல்

Ch. 124. Wasting Away

I—She

1231. சிறுமை நமக்கொழியச் சேட்சென்றார் உள்ளி

நறுமலர் நாணின கண்.

Thine eyes grown dim are now ashamed the fragrant

flow'rs to see,

Thinking on him, who wand'ring far, leaves us in misery.

While we endure the unbearable sorrow, your eyes weep for him who is gone afar, and shun (the sight of) fragrant flowers.

1 *1232. நயந்தவர் நல்காமை சொல்லுவ போலும்
பசந்து பனிவாரும் கண்.*

The eye, with sorrow wan, all wet with dew of tears, As witness of the lover's lack of love appears.

The discoloured eyes that shed tears profusely seem to betray the unkindness of our beloved.

2 *1233. தணந்தமை சால அறிவிப்ப போலும்
மணந்தநாள் வீங்கிய தோள்.*

These withered arms, desertion's pangs display,
abundantly That swelled with joy on that glad

nuptial day.

The shoulders that swelled on the day of our union (now) seem to announce our separation clearly (to the public).

3 *1234. பணைநீங்கிப் பைந்தொடி சோரும் துணைநீங்கித்*

தொல்கவின் வாடிய தோள்.

When lover went, then faded all their wonted charms,

And armlets' golden round slips off from these poor

wasted arms.

In the absence of your consort, your shoulders having

lost their former beauty and fulness, your bracelets of pure

gold have become loose.
4

1235. கொடியார் கொடுமை உரைக்கும் தொடியொடு
தொல்கவின் வாடிய தோள்.

These wasted arms, the bracelet with their wonted

beauty gone,

The cruelty declare of that most cruel one.

The (loosened) bracelets, and the shoulders from

which the old beauty has faded, relate the cruelty of the pitiless one. 5 *1236*. தொடியொடு தோள்நெகிழ நோவல் அவரைக்

கொடியர் எனக்கூறல் நொந்து.

I grieve, 'tis pain to me to hear him cruel chid,
Because the armlet from my wasted arm has slid.

I am greatly pained to hear you call him a cruel man, just because your shoulders are reduced and your bracelets loosened.

6 *1237*. பாடு பெறுதியோ நெஞ்சே கொடியார்க்கென்

வாடுதோள் பூசல் உரைத்து.

My heart! say ought of glory wilt thou gain, If to that cruel one thou of thy wasted arms complain?

Can you, O my soul! gain glory by relating to the (so-called) cruel one the clamour of my fading shoulders? 7 *1238*. முயங்கிய கைகளை யூக்கப் பசந்தது

பைந்தொடிப் பேதை நுதல்.

One day the fervent pressure of embracing arms I

checked,

Grew wan the forehead of the maid with golden armlet

decked.

When I once loosened the arms that were in embrace, the forehead of the gold-braceleted woman turned sallow.

8 *1239.* முயக்கிடைத் தண்வளி போழப் பசப்புற்ற
பேதை பெருமழைக் கண்.

As we embraced a breath of wind found entrance there ; The maid's large liquid eyes were dimmed with care.

When but a breath of breeze penetrated our embrace, her large cool eyes became sallow.

9 *1240.* கண்ணின் பசப்போ பருவரல் எய்தின்றே
ஒண்ணுதல் செய்தது கண்டு.

The dimness of her eye felt sorrow now,
Beholding what was done by that bright brow.

Was it at the sight of what the bright forehead had done that the sallowness of her eyes became sad ?

10

கஉ௫. நெஞ்சொடு கிளத்தல்
Ch. 125. Soliloquy

1241. நினைத்தொன்று சொல்லாயோ நெஞ்சே
எனைத்தொன்றும்
எவ்வநோய் தீர்க்கும் மருந்து.

My heart, canst thou not thinking of some med'cine tell, Not any one, to drive away this grief incurable?

O my soul, will you not think and tell me some medicine be it what it may, that can cure this incurable malady? 1

1242. காதல் அவரில ராகநீ நோவது
பேதைமை வாழிஎன் நெஞ்சு.

Since he loves not, thy smart
Is folly, fare thee well, my heart!

May you live, O my soul! While he is without love, for you to suffer is (simple) folly. 2

1243. இருந்துள்ளி என்பரிதல் நெஞ்சே பரிந்துள்ளல்
பைதல்நோய் செய்தார்கண் இல்.

What comes of sitting here in pining thought, O heart?

He knows
No pitying thought, the cause of all these wasting woes.

O my soul, why remain (here) and suffer thinking (of him)? There are no lewd thoughts (of you) in him who has caused you this disease of sorrow.

[3] *1244.* கண்ணும் கொளச்சேறி நெஞ்சே இவையென்னைத்
தின்னும் அவர்க்காண லுற்று.

O rid me of these eyes, my heart; for they,
Longing to see him, wear my life away.

O my soul, take my eyes also with you. (If not), these would eat me up (in their desire) to see him.

[4] *1245.* செற்றா ரெனக்கை விடலுண்டோ நெஞ்சேயாம்
உற்றால் உறாஅ தவர்.

O heart, as a foe, can I abandon utterly
Him who, though I long for him, longs not for me?

O my soul, can he who loves not though he is beloved, be forsaken saying he hates me (now)?

[5] *1246.* கலந்துணர்த்தும் காதலர்க் கண்டால்

புலந்துணராய்

பொய்க்காய்வு காய்திஎன் நெஞ்சு.

My heart, false is the fire that burns; thou canst not

wrath maintain,

If thou thy love behold, embracing, soothing all thy pain.

O my soul, when you see the dear one who removes dislike by intercourse, you are displeased and continue to be so. Nay, your displeasure is (simply) false.

6 *1247.* காமம் விடுஒன்றோ நாண்விடு நன்னெஞ்சே

யானோ பொறேன்இவ் விரண்டு.

Or bid thy love, or bid thy shame depart;

For me, I cannot bear them both, my worthy heart!

O my good soul, give up either lust or honour, as for me I can endure neither.

7 *1248.* பரிந்தவர் நல்காரென்று ஏங்கிப் பிரிந்தவர்

பின்செல்வாய் பேதைஎன் நெஞ்சு.

Thou art befooled, my heart, thou followest him who

flees from thee;

And still thou yearning criest: 'He will nor pity show

nor love to me.'

You are a fool, O my soul, to go after my departed one, while you mourn that he is not kind enough to favour you.

8 1249. உள்ளத்தார் காத லவராக உள்ளிநீ

யாருழைச் சேறிஎன் நெஞ்சு.

My heart! my lover lives within my mind;
Roaming, whom dost thou think to find?

O my soul, to whom would you repair, while the dear one is within yourself?

9 1250. துன்னைத் துறந்தாரை நெஞ்சத்து உடையேமா
இன்னும் இழத்தும் கவின்.

If I should keep in mind the man who utterly renounces me,

My soul must suffer further loss of dignity.

If I retain in my heart him who has left me without befriending me, I shall lose even the (inward) beauty that remains. 10

க௨௬. நிறையழிதல்

Ch. 126. Reserve Overcome

1251. *காமக் கணிச்சி உடைக்கும் நிறையென்னும்*
நாணுத்தாழ் வீழ்த்த கதவு.

The princess has long repressed her feelings. She resolves to implore his return, and says:

Of womanly reserve love's axe breaks through the door, Barred by the bolt of shame before.

The axe of lust can break the door of chastity which is bolted with the bolt of modesty.

1 *1252. காமமெனஒன்ருே கண்ணின்றென் நெஞ்சத்தை*

யாமத்தும் ஆளும் தொழில்.

What men call love is the one thing of merciless power ; It gives my soul no rest, e'en in the midnight hour.

Even at midnight is my mind worried by lust, and this one thing, alas ! is without mercy

2 *1253. மறைப்பேன்மன் காமத்தை யானோ குறிப்பின்றித்*

தும்மல்போல் தோன்றி விடும்.

I would my love conceal, but like a sneeze
It shows itself, and gives no warning sign.

I would conceal my lust, but alas, it yields not to my will, but breaks out like a sneeze.

3 *1254. நிறையுடையேன் என்பேன்மன் யானோஎன் காமம்*

மறையிறந்து மன்று படும்.

In womanly reserve I deemed myself beyond assail; But love will come abroad, and casts away the veil.

I say I would be firm, but alas, my malady breaks out from its concealment and appears in public.
4 *1255.* *செற்றார்பின் செல்லாப் பெருந்தகைமை காமநோய்*
உற்றார் அறிவதொன்று அன்று.

The dignity that seeks not him who acts as foe,
Is the one thing that loving heart can never know.

The dignity that would not go after an absent lover is not known to those who are stricken by love.
5

1256. *செற்றவர் பின்சேறல் வேண்டி அளித்தரோ*
எற்றென்னை உற்ற துயர்.

My grief how full of grace, I pray you see! It seeks to follow him that hateth me.

The sorrow I have endured by desiring to go after my absent lover, in what way is it excellent ?
6 *1257.* *நாணென ஒன்றோ அறியலம் காமத்தால்*
பேணியார் பெட்ப செயின்.

No sense of shame my gladdened mind shall prove, When he returns my longing heart to bless

with love.

I know nothing like shame when my beloved does from love (just) what is desired (by me).

7 *1258.* பன்மாயக் கள்வன் பணிமொழி அன்றோநம்
பெண்மை உடைக்கும் படை.

The words of that deceiver, versed in every wily art, Are instruments that break through every guard of
woman's heart!

Are not the enticing words of my trick-abounding roguish lover the weapon that breaks away my feminine firmness? 8

1259. புலப்ப லெனச்சென்றேன் புல்லினேன் நெஞ்சம்
கலத்த லுறுவது கண்டு.

'I'll shun his greeting'; saying thus with pride away
I went:
I held him in my arms, for straight I felt my heart
relent.

I said I would feign dislike and so went (away); (but) I embraced him the moment I say my mind began to unite with him !

9

1260. நிணந்தீயில் இட்டன்ன நெஞ்சினார்க்கு உண்டோ

புணர்ந்தூடி நிற்பேம் எனல்.

' We'll stand aloof and then embrace ' : is this for them

to say,

Whose hearts are as the fat that in the blaze dissolves

away ?

Is it possible for those whose hearts melt like fat in the fire to say that they can feign a strong dislike and remain so ?

10

கஉஎ. அவர்வயின் விதும்பல்
Ch. 127. Mutual Desire

I—She

1261. வாளற்றுப் புற்கென்ற கண்ணும் அவர்சென்ற
நாளொற்றித் தேய்ந்த விரல்.

My eyes have lost their brightness, sight is

dimmed, my

fingers worn,

With nothing on the wall the days since I

forlorn.

was left

My finger has worn away by marking (on the wall) the days he has been absont while my eyes have

and begin to fail.

lost their lustre 1262. இலங்கிழாய் இன்று

1

மறப்பின்என் தோள்மேல்

கலங்கழியும் காரிகை நீத்து.

O thou with gleaming jewels decked. could I forget for

this one day,

Henceforth these bracelets from my arms will slip,

my beauty worn away.

O you bright-jewelled maid, if I forget (him) today, my shoulders will lose their beauty even in

the other life and make my bracelets loose.

2 *1263.* உரன்நசைஇ உள்ளம் துணையாகச் சென்றார்
வரல்நசைஇ இன்னும் உளேன்.

On victory intent,
His mind sole company he went;
And I yet life sustain,
And long to see his face again!

I still live by longing for the arrival of him who has gone
out of love for victory and with valour as his guide.

3

1264. கூடிய காமம் பிரிந்தார் வரவுள்ளிக்
கோடுகொ டேறுமென் நெஞ்சு.

'He comes again, who left my side, and I shall taste
love's joy,'—
My heart with rapture swells, when thoughts like these
my mind employ.

My heart is rid of its sorrow and swells with rapture to
think of my absent lover returning with his love.

1265. காண்கமன் கொண்கனைக் கண்ணாரக் கண்டபின்
நீங்குமென் மென்றோள் பசப்பு.

O let me see my spouse again and sate these longing eyes! That instant from my wasted frame all pallor flies.

May I look on my lover till I am satisfied and thereafter will vanish the sallowness of my slender shoulders. 5 *1266.* வருகமன் கொண்கன் ஒருநாள் பருகுவன்
பைதல்நோய் எல்லாம் கெட.

O let my spouse but come again to me one day!
I 'll drink that nectar : wasting grief shall flee away.

May my husband return some day ; and then will I enjoy (him) so as to destroy all this agonizing sorrow
6 *1267.* புலப்பேன்கொல் புல்லுவேன் கொல்லோ கலப்பேன்கொல்
கண்அன்ன கேளிர் வரின்.

Shall I draw back, or yield myself, or shall both mingled
be,

When he returns, my spouse, dear as these eyes to me.

On the return of him who is as dear as my eyes, am I displeased or am I to embrace (him); or am I to do both? 7 *1268.* வினைகலந்து வென்றீக வேந்தன் மனைகலந்து

மாலை அயர்கம் விருந்து.

O would my king would fight, o'ercome, divide the spoil ; At home, to-night, the banquet spread should crown the

toil.

Let the king fight and gain (victories) ; (but) let me be united to my wife and feast the evening.

8 *1269.* ஒருநாள் எழுநாள்போல் செல்லும்சேட் சென்றார் வருநாள் வைத்துஏங்கு பவர்க்கு.

One day will seem like seven, to those who watch and

yearn

For that glad day when wanderers from afar return.

To those who suffer waiting for the day of return of their distant lovers one day is as long as seven days.

9 *1270. பெறின்என்னாம் பெற்றக்கால் என்னாம் உறின்என்னாம்*

உள்ளம் உடைந்துக்கக் கால்.

What's my return, the meeting hour, the wished-for
greeting worth,
If she heart-broken lie, with all her life poured forth?

After (my wife) has died of a broken heart, what good will there be if she is to receive me. has received me, or has even embraced me ?

10

க௨௮. குறிப்பறிவுறுத்தல்
Ch. 128. The Reading of the Signs

1271. கரப்பினுங் கையிகந் தொல்லாநின் உண்கண்

உரைக்க லுறுவதொன்று உண்டு.

She cannot hide her dread of his departure.
He reads the sign, and says:

Thou hid'st it, yet thine eye, disdaining all

restraint, Something, I know not what, would utter of complaint.

Though you would conceal (your feelings), your painted eyes would not, for, transgressing (their bounds), something.

they tell (me) *1272. கண்ணிறைந்த காரிகைக்*

1

காம்பேர்தோள் பேதைக்குப்
பெண்ணிறைந்த நீர்மை பெரிது.

The simple one whose beauty fills mine eye, whose shoulders curve
Like *bambu* stem, hath all a woman's modest sweet reserve.

Unusually great is the female simplicity of your maid whose beauty fills my eyes and whose shoulders resemble the

bamboo.

2

1273. மணியில் திகழ்தரு நூல்போல் மடந்தை
அணியில் திகழ்வதொன்று உண்டு.

As through the crystal beads is seen the thread

on which

they 're strung,

So in her beauty gleams some thought that cannot find

a tongue.

There is something that is implied in the beauty of this

woman, like the thread that is visible in a garland of gems. 3

1274. முகைமொக்குள் உள்ளது நாற்றம்போல் பேதை

நகைமொக்குள் உள்ளதொன்று உண்டு.

As fragrance in the opening bud, some secret lies

Concealed in budding smile of this dear damsel's eyes.

There is something in the unmatured smile of this maid

like the fragrance that is contained in an unblossomed bud. 4

1275. செறிதொடி செய்திறந்த கள்ளம் உறுதுயர்

தீர்க்கு மருந்தொன்று உடைத்து.

The secret wiles of her with thronging armlets decked, Are medicines by which my rising grief is checked.

The well-meant departure of her whose bangles are tight- fitting contains a remedy that can cure my great sorrow. 5

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*1276. பெரிதாற்றிப் பெட்பக் கலத்தல் அரிதாற்றி
அன்பின்மை சூழ்வது உடைத்து.*

He cannot hide the sadness he feels as he departs.

She reads the sign, and says:

While lovingly embracing me, his heart is only grieved: It makes me think that I again shall live of love bereaved.

The embrace that fills me with comfort and gladness is capable of enduring (my former) sorrow and meditating on his want of love.

6 *1277. தண்ணந் துறைவன் தணந்தமை நம்மினும்
முன்னம் உணர்ந்த வளை.*

My severance from the lord of this cool shore, My very armlets told me long before.

My bracelets have understood before me the

(mental) separation of him who rules the cool seashore.

7 *1278.* *நெருநற்றுச் சென்றார்எம் காதலர் யாமும்*
எழுநாளேம் மேனி பசந்து.

My loved one left me, was it yesterday?
Days seven my pallid body wastes away!

It was but yesterday my lover departed (from me) ; and it is seven days since my complexion turned sallow. 8 *1279.* *தொடிநோக்கி மென்தோளும் நோக்கி அடிநோக்கி*
அஃதாண்டு அவள்செய் தது.

She would join him, but shrinks from proposing it.

Her Companion reads the sign, and says: She viewed her tender arms, she viewed the armlets
from them slid;
She viewed her feet: all this the lady did.

She looked at her bracelets, her tender shoulders, and her feet ; this was what she did there (significantly). 9 *1280.* *பெண்ணினால்*

பெண்மை உடைத்தென்ப கண்ணினால்
காமநோய் சொல்லி இரவு.

He is overcome.

To show by eye the pain of love, and for relief to pray,
Is womanhood's most womanly device, men say.

To express their love-sickness by their eyes and resort to begging bespeaks more than ordinary female excellence. 10

கஉ௲. புணர்ச்சி விதும்பல்
Ch. 129. Desire for Reunion

1281. உள்ளக் களித்தலும் காண மகிழ்தலும்
கள்ளுக்கில் காமத்திற்கு உண்டு.

She answers the question—Why are you not angry with him who, unmindful of you, is preparing for departure:

Gladness at the thought, rejoicing at the sight, Not palm-tree wine, but love, yields such delight.

To please by thought and cheer by sight is peculiar, not to liquor but lust.

1282. தினைத்துணையும் ஊடாமை வேண்டும்
பனைத்துணையும்

காமம் நிறைய வரின்.

When as palmyra tall, fulness of perfect love we gain, Distrust can find no place small as the millet grain.

If women have a lust that exceeds even the measure of the palmyra fruit, they will not desire (to feign) dislike even as much as the millet.

2

1283. பேணாது பெட்பவே செய்யினும் கொண்கனைக்
காணாது அமையல கண்.

Although, his will his only law, he lightly value me, My heart knows no repose unless my lord I see.

Though my eyes disregard me and do what is pleasing to my husband, still will they not be satisfied unless they see him.

1284. ஊடற்கண்

3

சென்றேன்மன் தோழி அதுமறந்து

கூடற்கண் சென்றதுஎன் நெஞ்சு.

My friend, I went prepared to show a cool disdain
; My heart, forgetting all, could not its love restrain.

O my friend, I was prepared to feign displeasure but my mind forgetting it was ready to embrace him.

4 *1285. எழுதுங்கால் கோல்காணாக் கண்ணேபோல் கொண்கன்*

பழிகாணேன் கண்ட இடத்து.

The eye sees not the rod that paints it ; nor can I See any fault, when I behold my husband nigh.

Like the eyes which see not the pencil that paints it, I cannot see my husband's fault (just) when I meet him. 5 *1286. காணுங்கால் காணேன் தவறாய காணாக்கால்*

காணேன் தவறல் லவை.

When him I see, to all his faults I 'm blind ; But when I see him not, nothing but faults I find.

When I see my husband, I do not see any faults; but
when I do not see him, I do not see anything but faults.

1287. உய்த்தல் அறிந்து புனல்பாய் பவரேபோல்
பொய்த்தல் அறிந்தென் புலந்து.

343

.

As those of rescue sure, who plunge into the stream, So did I anger feign, though it must falsehood seem?

Like those who leap into a stream which they know will
carry them off, why should a wife feign dislike
knows cannot hold out long?

which she

7 1288. இளித்தக்க இன்னா செயினும்

களித்தார்க்குக்
கள்ளற்றே கள்வநின் மார்பு.

Though shameful ill it works, dear is the palm-tree wine To drunkards; traitor, so to me that breast of thine!

O you rogue! your breast is to me what liquor is

to those who rejoice in it, though it only gives them an unpleasant disgrace.

8 *1289.* மலரினும் மெல்லிது காமம் சிலர்அதன்
செவ்வி தலைப்படு வார்.

He muses:

Love is tender as an opening flower. In season due To gain its perfect bliss is rapture known to few.

Sexual delight is more delicate than a flower, and few are those who understand its real nature.

9 *1290.* கண்ணின் துனித்தே கலங்கினள் புல்லுதல்
என்னினும் தான்விதுப் புற்று.

Her eye, as I drew nigh one day, with anger shone; By love o'erpowered, her tenderness surpassed my own.

She once feigned dislike in her eyes, but the warmth of her embrace exceeded my own.

10

கங.ம. நெஞ்சொடு புலத்தல்
Ch. 130. Expostulation with Oneself

1291. *அவர்நெஞ்சு அவர்க்காதல் கண்டும் எவன்நெஞ்சே*
நீஎமக்கு ஆகா தது.

You see his heart is his alone:
O heart, why not be all my own?

O my soul, although you have seen how his soul stands by him, how is it you do not stand by me?

1 **1292.** *உறாஅ தவர்க்கண்ட கண்ணும் அவரைச்*
செறாஅரெனச் சேறிஎன் நெஞ்சு.

'Tis plain, my heart, that he 's estranged from thee; Why go to him as though he were not enemy?

O my soul, although you have known him who does not love me, still do you go to him, saying "he will not be displeased."

2 **1293.** *கெட்டார்க்கு நட்டார்இல் என்பதோ நெஞ்சேநீ*
பெட்டாங்கு அவர்பின் செலல்.

'The ruined have no friends,' they say; and so, my heart, To follow him, at thy desire, from me thou dost depart.

O my soul! do you follow him at pleasure under the belief that the ruined have no friends?

3 **1294.** *இனிஅன்ன நின்னொடு சூழ்வார்யார் நெஞ்சே*

துனிசெய்து துவ்வாய்காண் மற்று.

'See, thou first show offended pride, and then submit,'
I bade;
Henceforth such council who will share with thee, my heart?

O my soul, you would not first seem sulky and then enjoy (him) : who then would in future consult you about such things ?

4 1295. பெறாஅமை அஞ்சும் பெறின்பிரிவு அஞ்சும்
அறாஅ இடும்பைத்தென் நெஞ்சு.

I fear I shall not gain, I fear to lose him when I gain;
And thus my heart endures unceasing pain.

My soul fears when it is without him ; it also fears when it is with him : it is subject to incessant sorrow.

5 1296. தனியே இருந்து நினைத்தக்கால் என்னைத்
தினிய இருந்ததுஎன் நெஞ்சு.

My heart consumes me when I ponder lone,
And all my lover's cruelty bemoan.

My mind has been (here) in order to cat me up (as it were) whenever I think of him in my solitude. 6

1297. நாணும் மறந்தேன் அவர்மறக் கல்லாஎன்
மாணா மடநெஞ்சிற் பட்டு.

Fall'n neath the sway of this ignoble foolish heart, Which will not him forget, I have forgotten shame.

I have even forgotten my modesty, having been caught in my foolish mind which is not dignified enough to forget him. 7 *1298.* எள்ளின் இளிவாம்என்று எண்ணி அவர்திறம்
உள்ளும் உயிர்க்காதல் நெஞ்சு.

If I contemn him, then disgrace awaits me evermore ; My soul that seeks to live his virtues numbers o'er.

My soul which clings to life thinks only of his (own) gain in the belief that it would be disgraceful for it to despise him.

8

1299. துன்பத்திற்கு யாரே துணையாவார் தாமுடைய
நெஞ்சம் துணையல் வழி.

And who will aid me in my hour of grief,
If my own heart comes not to my relief?

Who would help me out of one's distress, when one's own soul refuses help to one ?

9 *1300* தஞ்சம் தமரல்லர் ஏதிலார் தாமுடைய
நெஞ்சம் தமரல் வழி.

A trifle is unfriendliness by aliens shown,
When our own heart itself is not our own !

It is hardly possible for strangers to behave like relations, when one's own soul acts like a stranger.

10

க௩.க. புலவி
Ch. 131. Pouting

1801. புல்லா திராஅப் புலத்தை அவர்உறும்
அல்லல்நோய் காண்கம் சிறிது.

Be still reserved, decline his proferred love ; A little while his sore distress we 'll prove.

Let us witness awhile his keen suffering ; just feign dislike and embrace him not.

1 1302. உப்பமைந் தற்றால் புலவி அதுசிறிது
மிக்கற்றால் நீள விடல்.

A cool reserve is like the salt that seasons well the mess, Too long maintained, 'tis like the salt's excess.

A little dislike is like salt in proportion ; to prolong it a little is like salt a little too much.

2

1303. அலந்தாரை அல்லல்நோய் செய்தற்றால் தம்மைப்
புலந்தாரைப் புல்லா விடல்.

'Tis heaping griefs on those whose hearts are grieved ; To leave the grieving one without a fond embrace.

For men not to embrace those who have feigned dislike is like torturing those already in agony.

3 1304. ஊடி யவரை உணராமை வாடிய
வள்ளி முதலரிந் தற்று.

To use no kind conciliating art when lover grieves, Is cutting out the root of tender winding plant that

droops.

Not to reconcile those who have feigned dislike is like cutting a faded creeper at its root

4 *1305.* நலத்தகை நல்லவர்க்கு ஏஎர் புலத்தகை
பூஅன்ன கண்ணார் அகத்து.

Even to men of good and worthy mind, the petulance Of wives with flowery eyes lacks not a lovely grace.

An increased shyness in those whose eyes are like flowers is beautiful even to good and virtuous husbands.

5 *1306.* துனியும் புலவியும் இல்லாயின் காமம்
கனியும் கருக்காயும் அற்று.

Love without hatred is as ripened fruit;
Without some lesser strife, fruit immature.

Sexual pleasure, without prolonged and short-lived dislike,

is like too ripe, and unripe fruit.
6

1307. ஊடலின் உண்டாங்கோர் துன்பம் புணர்வது
நீடுவ தன்றுகொல் என்று.

A lovers' quarrel brings its pain, when mind

afraid Asks doubtful, 'Will reunion sweet be long delayed?'

The doubt as to whether intercourse would take place soon or not, creates a sorrow (even) in feigned dislike. 7 1308 நோதல் எவன்மற்று

நொந்தாரென்று அஃதறியும்

காதலர் இல்லா வழி.

What good can grieving do, when none who love
Are there to know the grief thy soul endures?

What avails sorrow when I am without a wife who can understand the cause of my sorrow?

8 1309. நீரும் நிழலது இனிதே புலவியும்

வீழுநர் கண்ணே இனிது.

Water is pleasant in the cooling shade;
So coolness for a time with those we love.

Like water in the shade, dislike is delicious only in those who love.

9 1310. ஊடல் உணங்க விடுவாரோடு என்நெஞ்சம்

கூடுவேம் என்பது அவா.

Of her who leaves me thus in variance
languishing, To think within my heart with love is fond desire.

It is nothing but strong desire that makes her mind unite with me who can leave her to her own dislike. 10

கங.உ. புலவி நுணுக்கம்
Ch. 132. Feigned Anger

I—She

1311. பெண்ணியலார் எல்லாரும் கண்ணின்
பொதுஉண்பர்
நண்ணேன் பரத்தநின் மார்பு.

From thy regard all womankind
Enjoys an equal grace ;
O thou of wandering fickle mind,
I shrink from thine embrace !

You are given to prostitution ; all those who are born womankind enjoy you with their eyes in an ordinary way. will not embrace you.

I
1 *1312.* ஊடி யிருந்தேமாத் தும்மினார் யாம்தம்மை

நீடுவாழ் கென்பாக்கு அறிந்து.

One day we silent sulked ; he sneezed :
The reason well I knew ;
He thought that I, to speak well pleased,
Would say, 'Long life to you !'

When I continued to be sulky he sneezed and thought

I would (then) wish him a long life.
2

II—He

1313. கோட்டுப்பூச் சூடினும் காயும் ஒருத்தியைக்

காட்டிய சூடினீர் என்று.

I wreathed with flowers one day my brow,
The angry tempest lowers ;
She cries, 'Pray, for what woman now
Do you put on your flowers ?

Even if I were adorned with a garland of branch-flowers, she would say I did so to show it to another woman.
3 *1314.* யாரினும் காதலம்

என்றேனா ஊடினாள்

யாரினும் யாரினும் என்று.

'I love you more than all beside,'
'Twas thus I gently spoke;
'What *all*, what *all*?' she instant cried,
And all her anger woke.

When I said I loved her more than any other woman, she said "more than others, yes, more than others," and remained **sulky**.

4 *1315.* இம்மைப் பிறப்பில் பிரியலம் என்றேனக்
கண்ணிறை நீர்கொண் டனள்.

'While *here* I live, I leave you not,'
I said to calm her fears.
She cried, '*There*, then, I read your thought';
And straight dissolved in tears.

When I said I would never part from her in this life, her eyes were filled with tears.

5 *1316.* உள்ளினேன் என்றேன்மற்று என்மறந்தீர் என்றென்னைப்

புல்லாள் புலத்தக் கனள்.

'Each day I called to mind your charms.'

'O, then, you had forgot,'
She cried, and then her opened arms,
Forthwith embraced me not.

When I said I had remembered her, she said I had forgotten her and relaxing her embrace, began to feign dislike. 6

1317. வழுத்தினாள் தும்மினே னாக அழித்தழுதாள்
யாருள்ளித் தும்மினீர் என்று.

She hailed me when I sneezed one day;
But straight with anger seized,
She cried, 'Who was the woman, pray,
Thinking of whom you sneezed?'

When I sneezed, she blessed me, but at once changed (her mind) and wept, asking, "At the thought of whom did you sneeze?" 7

1318. தும்முச் செறுப்ப அழுதாள் நுமர்உள்ளல்
எம்மை மறைத்திரோ என்று.

And so next time I checked my sneeze;
She forthwith wept and cried,
(That woman difficult to please,)
'Your thoughts from me you hide.'

When I suppressed my sneezing, she wept saying, "I suppose you (did so) to hide from me your remembrance of you." own people's

8

1319. தன்னை உணர்த்தினும் காயும் பிறர்க்குநீர் இந்நீரர் ஆகுதிர் என்று.

I then began to soothe and coax,
To calm her jealous mind;
'I see,' quoth she, 'to other folks
How you are wondrous kind.'

Even when I try to remove her dislike, she is displeased and says, "This is the way you behave towards (other women)."

9

1320. நினைத்திருந்து நோக்கினும் காயும்

அணைத்தூநீர்

யாருள்ளி நோக்கினீர் என்று.

I silent sat, but thought the more,
And gazed on her. Then she
Cried out, 'While thus you eye me o'er,
Tell me whose form you see.'

Even when I look on her contemplating (her beauty), she is displeased and says, " With whose thought have you (thus) looked on my person?" 10

கங.ங.. ஊடலுவகை
Ch. 133. The Pleasures of 'Temporary Variance'

1321. இல்லை தவறவர்க்கு ஆயினும் ஊடுதல்
வல்லது அவர்அளிக்கும் ஆறு.

I—She, in answer to the question, Why do you pout? Although there be no fault in him, the sweetness of his

love

Hath power in me a fretful jealousy to move.

Although my husband is free from defects, the way in which he embraces me is such as to make me feign dislike. 1 *1322.* ஊடலில் தோன்றும் சிறுதுனி நல்லளி

வாடினும் பாடு பெறும்.

My 'anger feigned' gives but a little pain;
And when affection droops, it makes it bloom again.

His love will increase though it may (at first seem to) fade through the short-lived distress caused by (my) dislike. 2 *1323.* புலத்தலின் புத்தேள்நாடு உண்டோ நிலத்தொடு

நீரியைந் தன்னார் அகத்து.

Is there a bliss in any world more utterly divine,
Than 'coyness' gives, when hearts as earth and water
join?

Is there a celestial land that can please like the feigned dislike of those whose union resembles that of earth and water?

3

1324. புல்லி விடாஅப் புலவியுள் தோன்றுமென்
உள்ளம் உடைக்கும் படை.

Within the 'anger feigned,' that close love's tie doth bind, A weapon lurks, which quite breaks down my mind.

In prolonged dislike after an embrace there is a weapon that can break my heart.

4 1325. தவறிலர் ஆயினும் தாம்வீழ்வார் மென்றோள்
அகறலின் ஆங்கொன்று உடைத்து.

II—He consoles himself, since reconciliation makes amends.

Though free from fault, from loved one's tender arms To be estranged awhile hath its own special charms.

Though free from defects, men feel pleased when they cannot embrace the delicate shoulders of those whom they love.

5 1326. உணலினும் உண்டது அறல்இனிது காமம்

புணர்தலின் ஊடல் இனிது.

'Tis sweeter to digest your food than 'tis to eat;
In love, than union's self is anger feigned more sweet.

To digest what has been eaten is more delightful than to eat more; likewise love is more delightful in dislike than intercourse.
6

1327. ஊடலில் தோற்றவர் வென்றார் அதுமன்னும்
கூடலிற் காணப் படும்.

In lovers' quarrels, 'tis the one that first gives way,
That in re-union's joy is seen to win the day.

Those are conquerors whose dislike has been defeated and that is proved by the love (which follows).
7

1328. ஊடிப் பெறுகுவம் கொல்லோ நுதல்வெயர்ப்பக்

கூடலில் தோன்றிய உப்பு.

And shall we ever more the sweetness know of that
embrace
With dewy brow; to which 'feigned anger' lent its
piquant grace.

Will I enjoy once more through her dislike, the pleasure of that love that makes her forehead perspire?

8 *1329.* ஊடுக மன்னோ ஒளியிழை யாம்இரப்ப
நீடுக மன்னோ இரா.

Let her, whose jewels brightly shine, aversion feign! That I may still plead on, O night, prolong thy reign!

May the bright-jewelled one feign dislike, and may the night be prolonged for me to implore her!

9 *1330.* ஊடுதல் காமத்திற்கு இன்பம் அதற்கின்பம்
கூடி முயங்கப் பெறின்.

A 'feigned aversion' coy to pleasure gives a zest;
The pleasure 's crowned when breast is clasped to breast.

Dislike adds delight to love; and a hearty embrace (thereafter) will add delight to dislike.

கற்பியல் முற்றும்

The End of the section on 'Wedded Love.'

காமத்துப்பால் முற்றிற்று.

The End of Book III on Love.

திருக்குறள் முற்றிற்று.

The End of the Tirukkural.

355

IN PRAISE OF TIRUVALLUVAR AND KURAL

Cavuniyanar

"The short distichs which the learned poet Valluvar has composed in order that we may know the ancient right way, are sweet to the mind to meditate on; sweet to the ear to hear; and sweet to the mouth to repeat; and they moreover form a sovereign medicine to promote good and prevent evil actions."

Ouvvay

"The *Kural* contains much in a little compass. Such is the ingenuity of its author, that he has compressed within its narrow limits all the branches of knowledge, as if he had hollowed an atom, and enclosed all the waters of the seven seas in it."

Madurai - Tamil - Naganar

"What is the use of great length, when the short work of Valluvar alone is enough to edify the world? It contains all things, and there is nothing which it does not contain."

—*Tamil Wisdom : Edward Jewitt Robinson.*

F. W. ELLIS TRANSLATION OF SOME COUPLETS

[Number Denotes the Number of the Couplet]



ON VIRTUE

Chapter 1. The Praise of God 1.

As ranked in every alphabet the first
The self-same vowel stands, so in all worlds,
Th' eternal God is chief.
2. What is the fruit that human knowledge gives,
If at the feet of Him, who is pure knowledge,
Due reverence be not paid?
3. They who adore His sacred feet, whose grace
Gladdens with sudden thrill the fervent heart,
High o'er the earth shall soar to endless joy. 4. To Him, whom no affection moves nor hate,
Those constant in obedience, from all ill
In this world and the next, are free. 5.
Those who delight with fervent mind to praise
The true and only Lord of heav'n and earth,
No false ideas of right and wrong can cloud.

6. Those who pursue the path of His true law,

Who is of sensual organs void, in Heaven,
Shall dwell in never-ending bliss.

7. The anxious mind, against corroding thought,

No refuge hath, save at the sacred feet
Of Him to whom no likeness is.

8. Hard is the transit of this sea of vice,
Save by that Being's gracious aid, who is
Himself a sea of virtue.

9. Of virtue void, as is the palsied sense,
The head must be, that bows not at His feet,

Whose eight-fold attributes pervade the world.

10. Of those who swim the wide extended sea

Of mortal birth, none ever can escape,

But they who to the feet of God adhere.

Ch. 2. The Praise of Rain 11.

As by abundant rain the world subsists,

Life's sole elixir in this fluid know.

13. When clouds, deceiving hope, withhold their

stores,

Around the sea-girt earth gaunt famine stalks. 14. The fruitful toils of men and steers must cease,

If cease the flow of water from the clouds.

15. It spreads destruction round; its genial aid
Again revives, restores all it destroys;
Such is the power of rain.

Ch. 3. The Praise of Holy Men

21. A strict adherence to the rule professed,
Than do all other virtues, the devout
Exalteth more; this every code
ordains. 22. To count the virtues holy men
attain,
Were as to count the ghosts, that from this
world
Have taken flight.
24. As the hook rules the elephant, so he
In wisdom firm his sensual organs rules,
Who hopes to flourish in the soil of
heaven. 25. Let Indren say, the king who all
controls
Within the expanse of Heaven, how
great his
power,
Who his five senses in subjection

holds. 27. Taste, light, touch, sound, and smell, if these be

known
And with them all connected, of the world
The whole is known.

Ch. 4. On the Power of Virtue

31. What more doth profit man than virtue doth,

By which felicity is given, and whence
Eternal bliss ensues?

32. No greater gain than virtue can'st thou know,

Than virtue to forget no greater loss.

34. That which in spotless purity preserves
The mind is real virtue; all besides
Is evanescent sound.

36. Refer not virtue to another day;
Receive her now and at thy dying hour
She 'll prove thy never-dying friend.

39. Pleasure from virtue springs; from all but this
No real pleasure e'er ensues, nor praise.

40. Know that is virtue which each ought to do;
What each should shun is vice.

ON DOMESTIC VIRTUE

Ch. 5. On Domestic Life

41. He for domestic virtues is esteemed,
Who, firm in virtue's path, the virtuous aids
In life's three orders found.

42. Domestic virtue is to him ascribed,
Whose care befriends the pious and the poor
And aids departed souls.

43. Thine ancestors deceased, thy God, thy guest
Thy relatives, thyself; these cherished, know

Of life the five great duties are fulfilled.
45. If love and virtue be thy constant guests,
Domestic life is blest and finds in these
Its object and reward.
48. He who from virtue swerves not, but her path
To others shows, gained in domestic life,

More merit hath than the recluse can boast. 50. Who in domestic joy thus lives on earth
May with the Gods, heaven's denizens, be ranked.

Ch. 6. On the Virtues of a Wife

51. To every house-hold duty fitly train'd,
The wife should to her husband be in all
A help-mate meet.

52. The wife maintains the glory of the house

All other glory, if she fail in this,
As if it were not, is.

53. What is deficient with a virtuous wife?
If in the wife defect, then what is all
This world can give?

54. Than virtuous woman what more excellent,
Who, firm in mind, her wedded faith maintains?

58. Women all happiness from wedded love
Derive, and by it blessed foretaste on earth
The joys of heaven.

59. Before their scornful foes,
Bold as a lion those dare never walk,
Whose fame is sullied by their wives' base deeds.

Ch. 7. On the Procreation of Children 61. Of all the world calls good, no

good exists

Like that which wise and virtuous offspring
give;

I know no greater good.

63. Children are offspring called, and justly so,
For from their parents, deeds, or good or ill,
Their disposition springs.

65. Sweet the sensation to the parent's breast,
His child's soft touch imparts; 'tis real
bliss,

Which others hear of, fathers only
know.

66. Sweet is the pipe and sweet the lute they
say,

They who have never heard their
tongues
children's

In infant prattle lisp.

70. When men shall say—"by what inflictions hard
In penance borne, gained he this child?" the word
Requiteth all a father's pains.

Ch. 8. On Affection

71. What bolt can love restrain? what veil conceal?
One tear-drop in the eye of those thou lov'st
Will draw a flood from thine.

76. The ignorant say that love is virtue's friend;
But know that love the wicked aideth more.

78. As in a barren soil a sapless tree,
So flourish those in wedded bliss, whose souls
Know not the sweets of love.

79. What though the body each perfection own,
If in the breast, the beauty of the mind,
Sweet love exist not?

80. That breast alone contains a living soul,
Which love inspires; void of this genial warmth,
'Tis bone o'er laid with skin.

Ch. 9. On Hospitality

81. To honour guests with hospitable rite,
Domestic life and all its various joys
To man was given.

84. He who with smiles receives a virtuous guest,
Shall see Prosperity, with joyful mind,
Make his abode her home.

86. He who, while one rejoiceth in his cheer,
Awaits with anxious mind a coming guest,
Will be a welcome guest to gods.

90. As that sweet flower which droops its head and dies,
When once its fragrant odour is inhaled,
From an averted face so shrinks the guest.

Ch. 10. On Courtesy

91. Fair are the words of those, but void of guile,

Who know that sterner virtue should be joined,

To mild affection.

92. Though bounty may rejoice the heart, yet words,

Of courtesy, which dress the face in smiles,

Will more avail.

95. The grace of fair humility, the grace

Of courteous words, do all far more adorn

Than do all other ornament.

99. O, wherefore useth he discourteous words,

Who knows full well the sweets of speech.

courteous 100. Discourteous speech when-courteous may be used,

Is like the sickly appetite, which culls

Fruit immature, leaving the ripe

untouched.

Ch. 11. On Gratitude

101. Though earth and heaven could in
given,
return be
A benefit received when none was due
They would not recompense.
104. Small as a grain of millet
Though it be, large as the towering palm
A benefit to grateful eyes appears. 105.
The exalted mind no benefit esteems
By mere return repaid, but by the scale
Of its own greatness measures each.
109. To one small favour though there may
succeed
Deadly offence; the grateful from the
mind will
rase
For that all memory of this.

110. Though every virtue by his hand expire
Yet may he live; but by the stroke he dies
When murdered gratitude before him falls.

Ch. 12. On Equity

111. That virtue, which in all relations holds
Unchangeably its nature, that alone
Deserves the name of justice.
112. By justice do the just their wealth uphold,
And confirmation, strong as virtue's self,
Bequeath their heirs.
114. Unerringly the just and unjust shows
The state in which their progeny is found.
118. It is the glory of the just to stand
Like the adjusted balance duly poised
Nor swerve to either side.

Ch. 13. On Self-control

121. To intercourse with gods
Forbearance leads; but passion
unrestrained
Its victims, plunged in utter darkness,
leaves. 125. Though self-control be excellent in
all
It most befits the envied state of those
That fortune smiles upon.
127. Though unrestrained all else, restrain thy
For those degraded by licentious speech

tongue

Will rue their tongue's offence. 129.
The wound may heal, though from a burning
brand,
And be forgotten; but the wound ne'er
heals
A burning tongue inflicts.

Ch. 25. On Benevolence

241. The highest felicity is that which proceeds from
universal benevolence; the felicity proceeding
from wealth is enjoyed even by the vilest of
mankind.

242. On due consideration it will be found, that all
sects maintain that the aid of charity is necessary
to obtain felicity ; reflect carefully, therefore, and
cherish the benevolent affections.

243. They enter not the world, where the darkness
reigns.
And where affliction howls, whose bosoms glow
With love for all their kind.

244. Those who in their hearts cherish charity
towards all existent beings, they truly say, need
not fear any mischief to themselves. 245.
Witnesses the mighty earth, where'er the winds
Send forth their blasts, that evil cannot reach
The charitable man.
247. The other world (i. e. its joys) belongeth not to
those who are devoid of charity, as this world
belongeth not to those who are devoid of wealth. 248. Those now devoid of wealth may hereafter
flourish in happiness; but those devoid of charity
cannot be free from offence.

249. As the comprehension of the true God, without
clearness of understanding is impossible; so, also,
is the practice of virtue without charity.

250. Imagine thyself before those more powerful than
thou art, when about to treat harshly those more
weak than thyself.

Ch. 38. Destiny

371. By the decreed effect ot the works of former
births, industry is excited and wealth accrues;
and by the same, indolence prevails and wealth
departs.

373. Although he have acquired various and profound
learning, his natural disposition will overcome
his knowledge.

376. That which is not by nature theirs, no labour can
obtain; and that which is, though they reject it,
will not quit them.

377. Those who have accumulated millions can enjoy
nothing but what the apportioner has apportioned
to them.

379. Why should those who see that good only happens
in the destined season of prosperity be grieved
in the season of adversity?

380. What is more powerful than the destined effect
of former works? It anticipates even thy
thoughts while considering how to avoid it.

ON ASCETIC VIRTUE

Ch. 27. Penance

268. He who entirely possesses his own soul

reverenced by the immortal spirits who have not

attained to this state of perfection.

Ch. 28. Inconsistent Conduct

272. Of what account is the understanding, which

reaches beyond the heavens, if his heart suffer

from conscious guilt.

ON ROYALTY

Ch. 55. The Uprightness of the Sceptre

541. Carefully considering the facts, without yielding

to feelings of compassion, acting with integrity

towards all, and deciding according to law;

so to act is to administer justice.

543. The Sceptre of a King (i. e. the administration of justice) was the cause of the practice of virtue, and of the observance of the law of the sacred teachers.

544. The whole world embraceth the feet of the Monarch of extended dominion, who, in administering justice, (lit. in directing his Sceptre) embraceth all his subjects.

545. In the Country of which the sovereign

duly

administereth justice (lit. directeth his Sceptre to

the right place) both the rain falleth in its season

and the harvest is abundant.

546. It is not the lance which giveth victory to a

king, but his Sceptre (the symbol of justice) if it

never deviate from right.

547. A king defendeth the whole world; and justice, if

strictly administered, defendeth the king.

550. The act of the king in punishing those guilty of

murder resembleth the weeding of green corn.

Ch. 56. The Obliquity of the Sceptre

553. If a king enquiring day by day administer not

justice, day by day will his kingdom fall to ruin. 554. The King who inconsiderately neglecteth the
administration of justice, will lose both his
wealth and his subjects.

555. The tears of those who suffer from the injustice
of the prince are files by which his felicity is
worn away.

556. From the uprightness of the Sceptre (from their
justice) princes obtain immortal renown; if
deficient in this respect the glory of
cannot last.
princes 558. It is worse than poverty, to be subject to the
Sceptre (sway) of an unjust prince.

ON THE ESSENTIALS OF A STATE

Ch. 79. Friendship

782. The friendship of the wise is like the moon
in its increase ; the friendship of fools like the
moon in its decrease.

783. As the pleasures of learning increase by constant
application; so the friendship of the worthy
increaseth by constant intercourse.

786. True friendship is not that which dimpleth the
face with smiles, but that which maketh the heart
rejoice.

787. Friendship should repel all injuries, should take
the lead in the path of virtue, and, in

unavoidable misfortune, should share the adversity it causeth. 790. Vain, is the fragile friendship, however specious, which saith, "Even as they are to us, so will we be to them."

Ch. 80. On due reflection in contracting Friendship

791. Nothing is more hurtful than friendship inconsiderately formed; for, after it hath once been contracted, it is difficult for those sincerely united in friendship to separate.

793. Friendship should be contracted only after having
ascertained the disposition, lineage, and faults
of the party, and that his connections are
honourable.

797. To separate from the society of fools is the most
profitable thing a man can do.

798. Ponder not on what depresseth the mind, and
form not friendship with those who forsake their
friends in adversity.

Ch. 81. On Old Friendship

802. The prudent bear complacently even the undue
familiarity of those friends with whom they are
as intimately united in friendship as the limbs

with the body.

805. If thy friends do anything to offend thee, consider it the effect either of thoughtlessness, or of too great familiarity.

806. Those constant in friendship will not forsake the society of those, who from old time have been faithful to them, even when they are injured by the connection.

808. Those confirmed in the knowledge of the true nature of friendship listen not to the faults of their friends, although daily guilty of them.

810. Even their enemies will desire the love of those,
who on account of ancient friendship, separate
not from their friends, however culpable they
may be.

Ch. 82. On Hurtful Friendship

812. Of what consequence is it whether the friendship
of the inconstant, who attach themselves to thee
in prosperity, but forsake thee in adversity, be
gained or lost?

813. The friend who considereth only his advantage
is on a level with mercenary harlots and robbers. 816. Ten million of times better is the enmity of the
wise, than the most devoted attachment of

fools. 819. It is unpleasant even to dream of the friendship
of those, whose words and whose deeds are at
variance.

Ch. 83. On Improper Friendship

821. The friendship of those who dissemble attachment, while they seek occasion to betray thee,
is like an anvil (which supports the metal while
the hammer beats it).

842. Mischief should be feared from the deceitful,
whose countenances are pleasant but their
hearts filled with malice.

826. Although they assume the courteous address of friends, the words of foes will soon be known for what they are.

830. When the time arrives for enmity to become amity, let your countenance be friendly, but carefully recede from such friendship.

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பாட்டு முதற்குறிப்பு அகரவரிசை

செய்யுள்	பக்கம்

செய்யுள் பக்கம்

செய்யுள் பக்கம்

செய்யுள் பக்கம்

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நயன்சாரா
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நன்றிக்கு வித்

நீங்கான் வெருளி
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நீரும் நிழலது
நீர்இன்று அமை
நுணங்கிய
நுண்ணிய நூல்
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நூலாருள் நூல்
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நெடுங்கடலும்
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பிறப்பென்னும்
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பிறன்மனை

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மனைவிழைவார்
மன்னர்க்கு
மன்னர் விழைப
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மாலைநோய்
மாலையோ
மாறுபாடு இல்
மிகச்செய்து
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மிகுதியான்

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முகத்தின் இனிய

முகத்தின் முதுக்கு

முகநக நட்பது

முகம்நோக்கி

முகைமொக்குள்
முடிவும் இடை
முதலிலார்க்கு
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முறிமேனி
முறைகோடி
முறைசெய்து

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பாட்டு முதற்குறிப்பு முற்றும்

GLOSSARY

அ, அகரம் - the first letter; a demonstrative: that.
அஃகு-become thin, diminish; be subtle; grow refined.
அஃது - it that.
அகடாரார் - they fill not their bellies.
அகடு - inside, middle; belly.
அகத்தார் - indwellers.
அகப்பட்டி - sin.
அகம் - house, place; inside; mind; internal being; depth; the earth.
அகலு, அகல் - expand, grow wide, spread; retire; remove; yield; give way.

அகலம் - breadth, width ; expansion, roominess.

அகலாது - not withdrawing too far [Opp. அணுகாது].

அகழ் - dig into.

அகறல் - act of removing.

அகற்றும் - will enlarge.

அகன்ற - expanded, grown wide.

அங்கணம் - a gutter, a sewer ; mire.

அசாவாமை - constancy ; absence of langour, energy.

அசை - move, shake ; waver ; grow feeble ; be idle.

அசைவின்மை - stability ; perseverence, unwearied effort.

அசைவு - motion. mobility ; agitation ; a yielding to indolence, weariness ; failure [Opp சோம்பல், மடி].

அச்சம் - fear, dread.

அச்சாணி - the pin of the axle, linch-pin

அச்சு - axle.

அஞர் - affliction, agony; severe pain.

அஞ்சல் - fear, fearing.
அஞ்சு(க) - fear, be afraid, dread: restrain [Syn. உடகு, நாணு].
அஞ்சும் - it will dread, shrink down.
அடக்கம்-enclosing; constraint, self-restraint, self-command [Opp. அடங்காமை].
அடல் - destruction.
அடி - foot ; strike.
அடிமை - slavery, servitude.
அடு - attack, kill, slay, defeat; torment, (boil, cook) approach, accumulate.
அடுக்கிய - heap of, pile of, accumulation of.

அடுமுரண் - victorious might.

அடை - draw near, join ; get ; shut in, lock, close.

அட்டிய - poured.

அணங்கு - goddess, demon, divinity ; fascination, fear.

அணி, அணிகலம் - ornament.

அணியும் - will adorn ; will trick itself out.

அணுகாது - not approaching [Opp. அகலாது].

அண்ணா - open mouth, as in ejecting

அதர் - way
அதனால் - with that, by that.
அதி - exceedingly.
அதிநுட்பம் - superior subtlety.
அதிர - causing to shake with fear.
அது (*pl.* அவை)-it, that.
அந்தணர்-The Supreme Being, ascetics, sages.
அமரர் - gods, immortals
அமராமை - discord, dissension; dissatisfaction.
அமர் - battle; acquise in, harmonize with, be complaisant.
அமிழ்தம், அமிழ்து - ambrosia,

nectar: applied to rain, food handled by one's children, the touch of the beloved.

அமை - bamboo ; fit, agree, be satisfied, be quiet ; be composed, be established ; be fully.

அமைச்சு - Office of the ministers, counsel.

அமையும் - will suffice, will be fitting.

அமைவு - quietfulness ; sufficiency ; union, consent.

அம் - a tear ; water ; beauty.

அம்பு - arrow.

அயர்கம் - do, perform, celeb-

rate in connection with something joyous.

அரங்கு - square, chess-board with squares.

அரசர் - king.

அரசு - king, kingship, kingdom, kingly rule.

அரண் - fort, castle.

அரம் - file (instrument).

அரி - cut off, nip off.

அரிது, அரு, அரும் - rare; precious; difficult.

அரிய - difficult to effect [Opp. எளிய].

அரிவை - beautiful damsel, girl, woman.

அருந்து - eat.

அருப்பு - flower-bud.

அருமை - difficulty; rare value.

அரும்பு - bud, flourish.

அருள் - grace, benevolence.

அரோ (அசைச் சொல்) - an expletive

அல - suffer privation; perish, be destroyed.

அலகு - corn, grains of paddy, food.

அலகை - demon, devil.

அலர் - wide-spread rumour; full-blown flower.

அலை - wave, sea ; oppression, affliction ; afflict, distress.

அல் - a root denoting the non-existence of a quality or attribute.

அல்லல் - affliction, privation.

அல்லவை - idle or useless things ; evil, sin.

அல்லால் - unless.

அவம் - futile thing, vanity, nothingness.

அவரவர் - each one's.

அவர், அவன் - he, that man.

அவலம் - distress, sorrow ; loss.

அவள் - she, that woman.

அவா - desire.

அவாவு - desire, long for.

அவாய் (அவாவி) - having desired

அவி - melted butter ; sacrifice; be extinquished, perish, die; quench ; repress.

அவிர் - splendour, glisten.

அவை, அவையம் - assembly, meeting, congregation [Syn. கோட்டி, களன்].

அவ்வது - that; that way, in that manner.

அவ்விய - envious.

அழ - weep, shed tear ; repent.
அழல் - glowing fire.
அழி - place ; destroy, perish
அழிவ(தாஉம்) - expenditure, that which will be expended.
அழிவந்த - ruinous (things).
அழிவு - ruin, down fall, defeat.
அழுக்காறு - envy.
அழுத - wept.
அழுந்து - sink down, be pressed down.
அள(க்கும்) - (will) measure.
அளந்தான் - he who measured.
அளவளா(வு)-mix, be intimate.

அளவு, அளவை(நூல்) - mea-

sure ; logic and dialectics.

அளறு-mire, mud ; loam, hell.

அளாவு, அளை(இ)-mix, mingle, wave.

அளி - grace ; tenderness, softness ; bestow, protect, be graceful, be tender.

அள்ளி - taking in handfuls.

அற - totally.

அறம், அறன் - virtue, divine virtue or justice.

அறவினை - virtuous action.

அறவோர் - men of virtue.

அறனல்ல - vices, vicious acts.

அறனாக்கம் - the increase ; the wealth of virtue.

அறன்கடை - the outside of virtue = vice.

அறா - unfailing.

அறி - know, so as to know, be wise ; be able [Syn. தெரி, perceive].

அறியாமை - ignorance

அறிவன் - he who possesses knowledge.

அறிவாளன் - one who knows.

அறிவு - knowledge.

அறின்-if it is not [Opp. உறின்].

அறு - six ; become loose ; be digested ; cut off, tear ; cease.

அறை - room ; strike, beat.
அற்கு - endure, be firm, stable.
அற்றது - that which is freed, carried off, digested.
அற்றம் - destruction, bareness.
அற்றவர், அற்றார் - the destitute.
அற்றாக - so.

அற்று - like, it is like, is such as.
அனிச்சம் - a tree with a very tender flower, the poet's common-place for anything peculiarly delicate or sensi-

tive.

அனைத்து - all ; so much, it is thus (much).

அனைய - such.

அனையர் - similar, such men as.

அன்பு - love, affection.

அன்மை (= அல்லாமை) - the absence, non-existence of anything.

அன்றி - without, the attribute not existing

அன்று - then, that day (later) tomorrow.

அன்ன - such, such as, such things.

அன்னம் - kind of swan.

அன்னை - mother.

ஆ - a demonstrative letter; cow.

ஆக - when, while, as.

ஆகாறு - income.

ஆகு - come about.

ஆகுலம் - grief; noise, confusion, turbulance.

ஆக்கம் - wealth, prosperity; gain, possession; increase [Opp. கேடு].

ஆக்கு - make, cause, promote; prosper.

ஆங்கு - there, here; so, as above, according; also mere expletive.

ஆசாரம் - manners, propriety of conduct, rule of life.

ஆசு - stain.

ஆசை - desire.

ஆடவர் - men

ஆடு - move, dance; act, perform, play.

ஆட்சி - government, dominion; possession.

ஆணி - nail.

ஆண்டு - there.

ஆண்மை - manhood, manliness (virtues).

ஆதாயம் - profit, gain.

ஆதி - beginning, fundament, source.

ஆமை - tortoise.
ஆய, ஆயது - what has become.
ஆயன் - shepherd, a herdsman.
ஆயிரம் - thousand.
ஆயினும் - although, whatsoever.
ஆய் - examine, explore, inquire; consider; select.
ஆய்ந்தவர் - the exquisite person.
ஆராய் - explore, search out.
ஆர் - abound; bind; hum.
ஆர்வம் - desire, love.
ஆர்வலர் - one who loves.
ஆல் - (அசை) redundant
ஆவது - what will accrue.
ஆழி - circle, ring, discus; sea; shore.

ஆழ - be pressed down; merge into.

ஆழ் - deep

ஆளும் - will exercise.

ஆள் - person; servant, slave; govern, rule, become master of, employ.

ஆறு - flood, river; walk; manner; become cool, be healed.

ஆற்றல் - power; deed.
ஆற்று - do; bear.
ஆனால் - if it be so.
ஆனற - perfect ; full, complete.
ஆன்றார் - the gods, the perfect ones, those of good fulfilled.
இ - a demonstrative letter.
இஃதோ - 'Lo!'
இக - pass beyond the bounds of, transpass.
இகந்த - unrestrainable, immoderate.

இகல் - hatred, hostility; fight, enemy ; strength.

இகழ் - scorn ; blame, revile, despise [Opp. புகழ்].

இசை - sound ; word, speech ; praise, renown [opp. வசை]; agree, be joined ; be apt.

இடம் - place, room ; fitting place; greatness, prosperity; ease.

இடர்ப்பாடு-affliction; calamity.

இடி - lightning thunder ; a strong or forcible word ; beat, dash ; scold, reprove with earnestness.

இடு - give.

இடுக்கண் - straitened circumstances; narrowness; affliction [Syn. துன்பம், இன்னமை].

இடும்பை - pride; mischief, evil; pain.

இடை - middle, position.

இடைதெரி - discern the fitting place and time.

இடையறு - fail, cease.

இடையூறு - impediment, hindrance, distress.

இட்டு - smallness, narrow.
இணர் - a cluster, bunch (of flowers etc.)
இணை - pair, couple.
இதனை, இது - this.
இந்திரன் - Indra, king of celestials.
இமை - wink, twinkle with the eye, close the eyes; glisten.
இமையார் - (who do not twinkle with the eyes) gods, the heavenly ones.
இம்மை-present state, this life.
இயக்கம் - motion, walking.
இயல் - nature; a section; proceed; to be; come about

in a natural way.

இயல்பு - nature, good nature.

இயற்கை - nature.

இயற்று - produce, make, bring about; acquire.

இயை (=இசை) - combine, join, harmonize.

இயைபு - connection, harmony.

இர - beg, excite compassion.

இரப்பார் - suppliants.

இரப்பு - begging.

இரவு - night; begging, supplication, mendicity.

இரா - night.
இரு - two ; great, strong ; be, remain ; sit.
இருட்டு - darkness, night.
இருமை - two states (of birth and liberation).
இருள் - darkness.
இரை - food, fodder.
இல, இல்ல - (they) are not.
இலக்கம் - number, mark ; target.
இலங்கு - shine.
இலங்கு நூல் - resplendent science.
இல் - house, inside ; (metonymy) house-wife; Not : This

root expresses non-existonce.

இ(ல்)லது - that which is not, without [Opp. உ(ள்)ளது].

இல்லவள், இல்லாள் - housewife.

இல்லாண்மை - family management.

இவக்காண் - 'lo, here!'

இவர் - rise, climb.

இவள் - this woman.

இவறன்மை - avarice, covetousness.

இவறு - be covetous, lust after; avaricious.

இவன் - this man.

இவை (pl. of இது) - these.
இழ - lose [Opp. பெறு].
இழவு - loss

இழவூழ் - destiny entailing loss.
இழி - descend, fall down; slip; be humbled; be mean, become vile.

இழிவு - destruction, meanness; diminution, minimum.
இழுக்கம் - slipping, ignominy.
இழுக்கல் - slipperiness.

இழுக்கு - glide, slip.

இழை - ornament, jewel; (metonymy) a lady; determine, do carefully ; wind, exert one's self, act, do ; grow soft.

இளி(வு) - meanness ; blame, shame, disgrace [Opp. ஒளி].

இளை - young, tenderness

இளையன் - a young man.

இற - die, pass away ; go, fall off, transgress.

இறப்பு - death ; transgression.

இறல் - dropping ; destruction, end, death.

இறன்முறையான் - allied to ruin.

இறு - fall in drops, go to ruin, break.

இறுதி - end, death, destruction

இறுவரை - the time of ruin.

இறை - god, king, justice; trouble, labour; revenue; joint, juncture; draw water; irrigate.

இறைஞ்சு - bow, bend.

இறைவன் - god.

இனத்தன் - companion, friend, relation.

இனம், இனன் - kindred, crowd, company, affinity, one who is allied.

இனி - now, hereafter.

இனிது - "it is sweet" or "something sweet."

இனை(யர்) - (they are) such.

இன் - pleasant, sweet.

இன்கண் - pleasure.

இன்பம், இன்பு - pleasure, bliss; sweetness; agreeableness.

இன்புறு - be delighted.

இன்மை - non-existence; want, poverty; destitution, absolutely [Opp. உடைமை).

இன்றியமையாத - indispensable.

இன்று - today.

இன்னா - not-sweet, evil.

இன்னான் - " such a man " or " he is such a man."

இன்னும் - yet, still.

ஈ - give, bestow; distribute [Syn. கொடு].

ஈகை - a gift, giving.

ஈட்டம் - heap, wealth; crowd.

ஈட்டல் - accumulation.

ஈட்டு - collect, unite.

ஈண்டு - here; in this world or birth; collect, accumulate; join; become complete.

ஈதல் - giving.

ஈரம் - humidity, moisture; grace, affection.

ஈரு, ஈர் - cut, saw asunder.

ஈனு, ஈன் - bring, produce, lean.

ஈன்றாள் - mother.

உ - a demonstrative letter.

உகாமை - secrecy, letting nothing ooze out.

உகு - be spilled or shed, fall, let fall.

உஞற்று - exertion, effort;

courage, exert, use effort, be strenuous.

உடம்பாடு - harmony, agreement.

உடம்பு, உடல் - body.

உடலு - fight, be angry.

உடற்று - vex, trouble ; worry about; be angry, hate.

உடன் - together with, at once.

உடுக்கை, உடை - garments, dress.

உடு(ப்பது) - clothe, put on clothes.

உடை - break, go to pieces.

உடைமை - possession of property ; in comp. it is almost

reduntant. [Opp. இன்மை].
உடையர் - those who possess.
உட்கு - fear, stand in awe of; reverence, feel modest shame.
உணங்கு - grow dry, languish.
உணர் - feel; understand, perceive, conceive.
உணர்ச்சி - feeling; understanding, perception.
உணர்த்து - cause to understand, reconcile.
உணா, உண்டி - food.
உண் - eat, drink; enjoy, suffer.
உண்மை - truth; existence, being.
உதவி - help, assistance; gift;

thank
உதவு - help.
உப்பக்கம் - on that side, behind.

உப்பு - salt, flavour ; zest.
உம் - and, also, even.
உயர் - be elevated, be high.
உயர்வு - height, elevation ; greatness, dignity.
உயிர் - life, soul, breath ; a living being; revive; respire, smell.
உயிர்நிலை - the animated body.

உய் - live, survive; escape, go off; avoid; drive; conduct; destroy, preserve.

உய்வு - life, salvation; escaping.

உரம், உரன் - strength, bravery (fortitude); wisdom.

உரவோர் - sages, wise men, the brave.

உரிமை - property; propriety, fitness.

உரிய - proper.

உரியன் - proper, fit; proprietor.

உரு, உருவம், உருவு - form, figure, shape; type, mien, beauty.

உருகு - melt.

உருள் - roll, wheel.

உரை - a word, praise ; speak out, declare.

உல - be destroyed.

உலகம் - the world, the people; the wise.

உலகு - this world, the people, universe ; course of things.

உலைவு - waving, irresolution, tremour; fear; weakness ; calamity.

உல்கு - toll, tax.

உவ - be glad, rejoice ; be gracious.

உவகை - joy, pleasure.

உவக்காண் - there

உவமை - comparison, parable.
உவரி - the (salt) sea.
உழ - suffer
உழப்பி - make suffer.
உழவர் - plough-men.
உழவு - ploughing, agriculture.
உழி - Sign of 7th case ; place, side.
உழு - plough, furrow.
உழை - Sign of 7th case; place, employment.
உள - are, exist, have place.
உள் - Sign of 7th case, 'within.'

உ(ள்)ளது - it exists, what exists, what is true, real [Opp. இ ல்)லது].

உள்ளு - think, consider, call to mind, remember.

உள்ளூர் - the interior of a place.

உறங்கு - sleep.

உறல், உறன் - nearness, kind red.

உறாதவர் - unsympathetic person.

உறின் - if it occurs [Opp. அறின்].

உறு - abundant, much, great ; feel, suffer; gain; be.

உறுகண் - fear, affliction, trouble.

உறுதி - firmness, strength; greatness; good.

உறுப்பு - member, essential part, organism.

உறை - food; seasons, rain; life ; dwelling place; height, greatness ; curdle, congeal; cling to stay, lodge, live.

ஊக்கம் - elevation, perseverance, strenuous effort; strength, energy.

ஊக்கு - ascend, move upward, lift up, undertake, endeavour, exert one's self.

ஊங்கு - greater, be high.

ஊடு - pout, sulk, feign aversion.

ஊட்டு - feed, nurse ; cause one to enjoy or suffer.

ஊண் - food.

ஊதியம் - profit, gain.

ஊராண்மை - magnanimity.

ஊருணி-common tank, village tank

ஊர் - a town ; crawl, creep ; spread over, cling to; mount.

ஊழி - time; end of time, eternity; destiny.

ஊழ் - destiny; antiquity; bloom.

ஊறு - touching, feeling, sense of touch; influence; obstacle; suffering. affliction; wound; spring forth, gush forth, yield water.

ஊறுபாடு - hindrance.

ஊற்று - spring, fountain; a prop, a staff, support.

ஊன் - flesh, body; any organism.

எ - an initial interrogative letter.

எஃகு - steel, weapon ; sharpness.

எங்ஙனம் - where, how.

எச்சம் - posterity ; remnant ; et cetera ; as for the rest.

எஞ்சு - fail ; remain, survive.

எஞ்ஞான்றும் - every day, always.

எடு - take up, relieve.

எண்ணம் - thought, design.

எண், எண்ணு - number, eight, estimation ; count, think, reflect, design, esteem.

எதிர் - opposite, over against ; future.

எதிர்ப்பு - opposition; recompense.

எம - mine.

எயிறு - tooth.

எய் - shoot an arrow ; become weary.

எய்து - get, obtain, agree, fit, suit.

எரி - fire.

எரு - dung, manure.

எலி - a rat.

எல்லை - end, limit.

எவ்வது - what, what way, in what manner.

எவ்வம் - incurable sickness ; solitude ; affliction, misery.

எழிலி - cloud.

எழில் - beauty.

எழு - rise.
எழுது - write, paint.
எழுத்து - letter ; reading.

எழுபது - seventy.
எழுமை - the seven kinds of birth.
எளிய - easy [Opp. அரிய].
எள்ளு - scoff, scorn, deride, despise; be frivolous, trifle.
எள் - oily-grain, sesame, rape-seed.

எறி - throw, cast, beat

எற்று - what? ; beat, kill, destroy.

என - as.

எனின் - if, if you say.

எனை - (with உம்) all.

எனைத்து - of what kind, size etc.

என் - how

என்ப - they will say.

என்பு (எலும்பு) - bone.

என்றும் - for ever, always.

ஏ - an interrogative; part. denoting emphasis and certainity.

ஏகு - pass, pass over.

ஏக்கறு - lament, despise, stay humbly.

ஏங்கு - languish, lament; bow humbly; long for, yearn for.

ஏதப்பாடு - fault; disgrace.

ஏதம் - offence, guilt; disgrace; affliction.

ஏதிலார் - people without connexion, neighbours; strangers, enemies.

ஏதில் - other, strange, foreign.

ஏதின்மை - enmity, alienation; indifference.

ஏத்து - extol.

ஏந்து - bear up ; rise.

ஏமம் - security, guard, confusion or protection, defence; joy.

ஏமரா (மன்னன்) (a king) like fiery serpent.

ஏமாப்பு - security, safety; firmness; comfort; joy; exaltation.

ஏமுறு - be proud; be troubled; be end.

ஏர் - plough; beauty.

ஏல் - if; take, receive; be possible, be suitable.

ஏவு - direct, command; stir up, move.

ஏழை - a poor, wretch.

ஏறு - the male of several fierce animals like bull, tiger, lion etc.; ascend.

ஏனை. ஏனைய - the other.

ஐ - lord, king ; doubt.

ஐயம், ஐயப்பாடு, ஐயுறவு-doubt.

ஐயுணர்வு - perception by the five senses.

ஒக்கல் - affinity, consanguinity, kindred ; tribe.

ஒடுக்கம் - reservedness, reserve.

ஒட்டான் - one not adhering ; hater, non-adh rent, enemy.

ஒட்டு - paste, stick, adhere, be in conformity ; cause.

ஒட்பம் - light; spirit ; knowledge ; splendour ; praise.

ஒண்மை - knowledge ; glory, brightness.

ஒப்பாரி - likeness

ஒப்பு - beauty; harmony.

ஒப்புரவாண்மை - liberality.

ஒப்புரவு - propriety; beneficence; according to propriety.

ஒரு, ஒன்று, ஓர் - one, the one, any.

ஒருங்கு - together.

ஒருதலை - one side; decision; decidedly.

ஒருபால் - one side.

ஒருமை - oneness; one birth.

ஒருவந்தம் - solitude; concord, connexion; certainty.

ஒருவு - separate, remove; renounce; shun, avoid.

ஒலி - sound, make a noise.

ஒல்கு - become loose, slacken, wither ; relax ; despond.

ஒல்லு - be possible.

ஒல்லை - swiftness, haste, swiftly.

ஒவ்வா - will not agree.

ஒழி - destroy.

ஒழுகு - drop; walk ; live, conduct oneself.

ஒழுக்கம் - way, manner ; rule, order ; decorum; conduct.

ஒளி - light, sense of sight; glory [Opp. இளி]; hide.

ஒளிவிடு - shine.

ஒள் - light, splendour, bright; beauty.

ஒள்ளிய(வ)ர் - men of clear understanding.

ஒறு - vex; afflict; mortify, punish, blame.

ஒற்கம் - poverty, misery.

ஒற்றாடல்-the use of detectives.

ஒற்று - spy, spying ; handle, draw near, move, go aside; pry into, look out for, examine.

ஒன்று - one; unit; join.
ஒன்னார் - haters, foes.
ஓ - an interrogative.
ஓஓதல் - desisting from.
ஓசை - sound.
ஓச்சு (ஓட்டு) - swing, throw, sway or wield, uplift in a threatening manner.
ஓடு - run.
ஓட்டு - defeat.

ஓது - recite, study.
ஓத்து - religious doctrine.
ஓம்பு - cherish, care for, attend to; guard against, watch over.

ஓர் - a, one ; ponder, consider, examine.

ஓவாதே - unceasing, without intermission.

ஓவு - cease; desist.

ஔவி - be envious.

ஔவியம் - envy.

கஃசு - a quarter of a தொடி.

கசடு - doubt; fault.

கடப்பாடு - obligation, duty ; beneficence, benefit.

கடல் - sea, the wide sea.

கடனறி காட்சியவர் - those whose mental vision perceives duty.

கடன் - duty ; moral obligation.

கடா - male of buffaloes, elephants etc.

கடாம் (=யானை மதம்) - the secretion of an elephant in rut.

கடி - custody; bite; reprehend, punish; guard.

கடியன் - a severe, cruel man.

கடு - vehement, strong; be sharp; doubt.

கடுகு - hasten.

கடை - end, side, outside, door,

place; a limit.

கடைப்பிடி - be constant, persevere, hold on till the end.

கட்டளை, கட்டளைக்கல் - touchstone, test.

கணம் - moment, an instant; class, tribe.

கணிச்சி - axe; trident.

கணை - arrow.

கண் - eye; kindliness, pity; place; sign of 7th case.

கண்ணீர் - (water of the eye) tear.

கண்ணோட்டம் - favour.

கண்ணோடு - look favourably, be indulgent.

கண்படு - sleep.

கதம் - anger, wrath.
கதுப்பு - hair.
கதுமென - sharply, vehemently; swiftly; imitative word.
கந்து - pillar, prop, a stake, staff to lean on.
கயமை - baseness.
கயல் - a fish : Cyprianus L.
கயவர் - mean men.
கயிறு - rope, cord.
கர - hide, conceal.
கரப்பு - refusal, niggardliness.
கரவு - refusal, niggardliness; concealment; theft.
கரி - witness.

கரு - black.
கருது - think, devise, ponder, aim at.
கருமணி - eye-ball.
கருமம் - action, work.
கரும்பு - sugar-cane.
கருவி - instrument, weapon, means.
கரை - melt; pity; cry.
கலக்கம் - confusion, affliction.
கல - embrace, mix, join, battle, arrive at.
கலம், கலன் - ornament, jewel; vessel, ship; pot.
கலுழு, கலுழ் - weep.
கல் - stone; learn.

கல்வி - knowledge, erudition; science.

கவரிமா - the yak.

கவர் - take, plunder; grasp at.

கவலை - pain, sorrow, anxiety.

கவறு - dice.

கவிகை - umbrella, sceptre; protection.

கவிழ் - be overturned.

கவின் - beauty.

கவுள்-cheek, temple, elephant's temple.

கவ்வு - splitting, snatching; greatness; snatch.

கவ்வை - abusive language;

scandal, evil report.

கழகம் - place for gaming, a gaming table.

கழல் - feet-ring of honour given to a warrior.

கழி - abundance ; flow over; pass off or away, slip off ; surpass, exceed.

கழுவு - wash.

களம், களன் - place, field ; field of battle.

களர் - barren, sterile land,

waste marshy ground, bog.
களவு - falsehood, lie, guile; theft; fugitive glance.
களி - rejoice; drink, intoxication.
களிறு - male elephant.
களை - weed; put or pull off, pluck off.
கள் - toddy, palm-wine; pluck off, weed; rob, steal, use fraud.
கள்வன், கள்ளன் - thief, rogue.
கள்ளம் - falsehood, lie; theft.
கறு - be angry.
கற்பு - chastity.
கனவு - sleep, dream [Opp.

நனவு].

கனி - ripe fruit.

கன்று - grow hard.

கா - a piece of wood, with ropes suspended from each end, placed on the shoulder, for carrying burdens (காவடி); keep, preserve; defend.

காக்கை - crow.

காடி - vinegar, rice-broth.

காடு - forest.

காட்சி - sight, appearance, vision; knowledge.

காட்டு - cause to see.

காண் - see, behold.

காதலம் - we love!

காதல் - love, desire.
காதலி - be affectionate, lust after.
காதன்மை - inclination, desire, lust.
காப்பு - custody.
காமத்துப்பால் - pleasure.
காமம் - lust, love, desire.
காமன் - god of love, cupid.
காமுறு - lust.
காம்பு - bamboo.
காய்-unripe fruit; burn, calefy; be hot; be angry.
காரணம் - cause, reason.
காரிகை - beauty.
கார் (=கரு) - black.
கால் - foot; wheel; germ,

shoot, sprout, stalk; fountain.
காவலன் - guardian, king.
காழ் - gravel, stone; grow strong, hard, sharp.
கானம் - forest, wood.
கிட - lie, rest, be at hand.
கிழக்கு, கீழ் - east.
கிழமை - property; nature, familiar behaviour.
கிள - say.
கிளத்தல் - soliloquy.
கிளைஞர் - relations; friends.
கீழ் - east; under; destroy; depreciate.
குடங்கர் - hut.
குடம்பை - nest; shell; egg.

குடி - habitation, house; family; subject; land.

குடிமை - family; nobility.

குடை - umbrella.

குணம் - quality, attribute; virtue.

குதி - spring; pass over, tread down.

குதித்தல் - escaping.
குத்து - grasp : peck, strike.
குரை - an expletive.
குலம், குலன் - family.
குவளை - water-lily : Pontederia L.
குழல் - pipe, fife, flute.
குழவி - a tender infant.
குழாம், குழு - crowd.
குழை a woman's hair, bunch; be soft, fade; languish.
குளம் - tank.
குளி-bathe; plunge into water, go under water.
குறி-sign, mark, aim; appoint, intend.

குறிப்பு - sign; intention; mark.
குறு - short, small.
குறுகு - be short, diminish; come near.
குறும்பு - village in a barren ground.
குறை - want, necessity, requisite; desire ; defect.
குற்றம் - fault, deficiency.
குன்றி - Abrus precatorius L.
குன்று - a hill, mountain ; decrease, grow less.
கூகை - owl.
கூடல் - embracement.
கூத்தாட்டவை - the assembyl of dancers.
கூத்தாட்டு, கூத்து - dance.

கூப்பு - join, close.

கூம்பு - bo closed, be quiet; contract, shut up; bring together; fold.

கூர் - bo sharp.

கூர்மை - sharpness, cleverness.

கூலி - wages, reward.

கூழ் - boiled rice, food; field; gold

கூறு - part, portion; say, proclaim, announce.

கூற்றம், கூற்று - the god of death.

கூன் - hump, bont, vault, something crooked.

கேடு - destruction; perish, die;

destroy.

கெழு(வு) - growth, plenty; splendour, colour ; intimacy.

கெழுதகைமை - great friendship, intimacy.

கேடு - destruction, perdition [Opp. ஆக்கம்].

கேணி - well, ditch.

கேண்மை - relation ; friendship, familiarity.

கேள் - lover, intimate friend ; hear, ask.

கேள்வி - hearing, study, receiving instruction.

கை - hand; fitness; good manners ; measure.

கைகூடு - succeed, be obtained.

கைகூப்பு - close the hands (in token of veneration).

கைதூவு - have rest or leisure from work.

கைப்பொருள் - property, possession.

கைம்மாறு - recompensation, reward; equivalent, change.

கையாறு - relaxation; misery.

கைவிடு - forsake.

கோக்கு - heron.

கொடிய(வ)ர் - cruel men.

கொடிறு - cheek, jaw.
கொடு - crooked, violent, cruel; give [Syn. ஈ].
கொடுங்கோன்மை - tyranny.
கொடுமை - cruelty, crookedness, violence.
கொடை - gift.
கொட்பு - gyration, deflection, change, a reverse of fortune.
கொண்கண் - husband.
கொண்டான் - he who has got.
கொம்பர், கொம்பு - branch.
கொல் - a participle: an interrogative (ஓ) or an expletive; kill.
கொழுநன் - husband, chief.
கொளுவு - connect, join toge-

ther, hook in; entice.

கொள் - take, accept; buy; approve.

கொள்கை - opinion; maxim.

கொ(ள்)ளல் - obtaining, taking, receiving; esteeming; buying.

கொற்றம் - (from கொல் - to kill) power, victory.

கோடி - crore, ten millions; a corner, nook.

கோடு - crookedness; horn, tusk; bank, shore; garland; a branch; bend, swerve, deflect, become unjust.

கோடுகொள் - increase (properly get a horn or get

multitude).

கோட்டம்-crookedness; perversion; a curve; a tusk; a branch; a bank.

கோட்டி - beauty; crowd, congregation, assembly.

கோமான் - king, prince.

கோல் - staff, stick, rod; balance, sceptre; pencil.

கோள் - axiom, principle, idea; proceeding; capacity

கோறல் - killing

கௌவை - scandalous report.

சமன் - level, evenness.

சலம் - motion; water; lie, falsehood; evil.

சா - die.

சாகாடு - carriage, wagon.
சாக்காடு - death.
சாய - while they are defeated.
சாயல் - form ; beauty.
சாய் - bend, lean ; hang downward, be defeated; fall, decline.
சார் - approach, join, draw near; lean.
சார்தரு - adhere to, cling to.
சார்பு - refuge, protection, support, what one clings or leans on.

சாலு, சால் - be full, be perfect.
சால - be full, very much, abundantly.
சால்பு, சால்வு - fulness, perfection, complete excellence.
சாவா - not-dying, not despairing.
சாவாமருந்து-ambrosia, nectar.
சாவு - death.
சாற்று - tell, declare.
சிதை - perish, destroy.
சிதைவு - destruction.
சிமிழ் - box, casket; bind, catch.

சில - few (things).
சிலர் - few persons.
சிவிகை - a kind of palanquin, a litter.
சிற - be excellent, be distinguished.
சிறக்கணி - shrivel, shrink; cast a side-look, wink.
சிறப்பு - distinction, excellency, glory ; solemnity.
சிறிய, சிறு - small, little.
சிறியார்-mean men: weak men.
சிறுகு - decrease, shrink.
சிறுமை - smallness; poverty; vileness; lust.

சிறை - custody; room.
சிற்றின்பம் - sensual delight.
சினம் - wrath, anger.
சினை - bud.
சீர் - glory; prosperity, good condition; beauty; happiness; flourish; get honour, praise etc
சீர்தூக்கு - weigh.
சீர்த்தவிடத்து - when things are favourable.
சீர்மை - glory.
சீறு - hiss, rage, be angry.
சுடு - burn.
சுதை-white, gray colour, lime.
சும - bear, endure.

சுருக்கம் - brevity, shortness; adversity.

சுவை - taste.

சுழலு, சுழல் - whirl.

சுற்றம் - affinity, consanguinity.

சூடு - put on as a wreath.

சூதர் - gamblers.

சூது - play, game, gambling.

சூழ, சூழ் - be about, surround; think of, be occupied with, ponder; contrive.

சூழ்ச்சி - examination; counsel, circumspection.

செ - (in comp.) red; beautiful; right, good.

செகு - destroy.

செப்பம் - straightness, justice, equity.

செப்பு - small box.

செம் - right, true; kindly.

செம்மல் - greatness, pride.

செம்மா - be haughty.

செயல் - the doing, act.

செயிர் - wroth ; fault ; concupiscence, passion, desire ; be angry, hate.

செய்-do, make, cause, acquire.

செய்யவள், செய்யாள் - the

beautiful woman, (Lakshmi); (from செய் - red, beautiful, good).

செரு - battle, fight.

செருக்கு - conceit, feeling of one's self, infatuation; exultation; greatness ; spirit.

செல - go; prevail.

செல் - proceed, go; be current.

செல்வம் - wealth, prosperity; felicity; happiness.

செல்வர் - rich, happy men.

செவி - ear.

செவிலி - nurse

செவ்வி - beauty; opportunity.

செறி - be thronged, join; embrace, be close

செறிவு - nearness, narrowness, self-command modesty; modest reserve; abundance; union.

செறு (செகு) - hate; kill, destroy, be wroth.
செறுசொல் - words that kill.
செறுநர் - oppressors, enemies.
செறுவார் - foes.

சே - red; beautiful.
சேண் - breadth, height, distance, afar off.
சேர் - draw near to, be intimately related to.
சேறல் - going, walking.
சேறு - go.
சோரி - shower down; drip, sprinkle, scatter.

சொல் - word, talk, speech, a saying ; fame, report

சோகா - be afflicted, be anquished.

சோர் - wither, fade away; slip ; fail; faint; forget.

சோர்வு - lassitude, confussion, faintness ; forgetfulness, oblivion

ஜாட்பு - crowd; army; battlefield.

ஞாலம் - earth, the pendant globe of earth.

ஞான்று - a day; a revolution.

தக - fitly.

தகர் - ram

தகவு - fitness, convenience.

தகு - be fit.

தகுதி - fitness, convenience.

தகை - fitness, appropriate quality; greatness; excellence; beauty.

தகைமை - fitness; dexterity; good disposition, friendship.
தங்கு - stay, remain; abide.
தஞ்சம் - greatness; poverty; lowliness; something easy; utterly.
தடி - tear, cut off; grow thick, heavy.
தடிந்து - diminishing.
தணை - separate.
தணைந்தமை - separation.
தணி - calm, soften; abate.
தண்-cool; humble, mean, low.
தண்பதம் - low condition.
தண்டம் - punishment.
தண்டாநோய் - remediless

suffering.

தண்(ணம்) - cold(ness), cool-(ness).

தண்மை - coolness; kindness.

தந்தை - father.

தம - one's own.

தமியன் - a single one, one by himself, alone.

தமியள் - a female alone.

தம் - their own.

தரு - give.
தருக்கு - exult in ; rejoice.
தலை - head ; what is chief.
தலைக்கூடு - join, assemble ; approach.
தலைப்படு - begin; practise ; attain to, gain.
தலைப்பிரி - separate.
தலைப்பெய் - assemble in crowds.
தவம் - penance, austerity.
தவல் - wanting; failure; cessation.
தவறு - fault, guilt; slip.
தவு - die, perish
தவ்வு - destruction, ruin.
தவ்வேன் - become ruined.

தவ்வை - (Mudevi) older sister of (Lakshmi) good fortune, the goddess of misfortune.
தழுவு - embrace, befriend.
தளர் - slack, stagger.
தளிர் - bud, shoot.
தள்ளா - unfailing.
தள்ளு - reject, forsake.
தறுகண் - ferocity, valour, undaunted bravery.
தன் - its, one's own.
தன்மை - quality.
தா - give.
தாக்கணங்கு - the goddess that attacks (the fighting i. e. the powerful goddess), Lakshmi.

தாக்கு-fight, attack in jumping, ash against, strike against.

தாங்கு - support.
தாங்கும் - which will uphold, bear, sustain.
தாமரை water-lily, lotus.
தாமரைக்கண்ணன் - the lotus-eyed one : Tirumal.
தாமரையினாள் - (she of the lotus: an epithet of) Lakshmi.
தாய் - mother.
தார் - army, vanguard.
தாவு - ruin, wasting ; jump, stretch, reach to

தாழ் - rail. lock, bolt.
தாழ்ச்சி - humility, abjectness
தாழ்வு - humility, depression ; want, misery.
தாளாண்மை-a life full of effort.
தாள் - foot ; exertion, effort.
தானம் - gift.
தானை - weapon ; army.
தான் - self.
திகழ் - shine, gleam.
திகழ்தரும் - which gleams.
திங்கள் - moon ; month.
திட்பம் - strength, firmness.
திண் - strength.
திண்ணியர் - strong men.
திண்மை - strength.

திரி - change, turn.

திரு-prosperity, wealth, felicity; Lakshmi, goddess of fortune.

திறப்பாடு - manner, method.

திறம், திறன் - good nature, means, disposition, opportunity.

தினை - millet.

தின் - eat.

தின்பவர் - eaters.

தீ - fire ; evil [Opp. நல்].

தீங்கு - evil ; harm.

தீண்டு - touch.

தீமை - evil, mischief.
தீய(வை) - evil (things).
தீர - absolutely.
தீர் - cease from; come to an end, (be) free(d) from.
துகில் - cloth.
தூச்சில்-asylum for a traveller.
தூஞ்சல் - slumbering.
தூஞ்சு - sleep.
தூடை - wipe off, extirpate, destroy.
தூணி - decide; clear up.
தூணிவு - intellectual clearness; decision, conclusion (like the latin decretum as term.

philos.)

துணை - measure ; assistance ; companion ; until.

துணையார் - assistants, counsellors, ministers.

துப்பார் - eaters.

துப்பு, துவ்வு - food, enjoyment ; assistance, aid ; strength exerted for, strength put forth against ; hatred, enmity, [Opp. நட்பு].

துப்புரவு - aid, supplying their needs.

தும்மல் - sneezing.

தும்மு - a sneeze ; sneeze.

துயரம், துயர் - sorrow, affliction.

துயில் - sleep.

துயிற்று - cause to sleep.

துய் - enjoy ; eat.

துய்த்தல் - enjoyment.

துருவு - seek for.

துலை - balance ; similarity, likeness.

துவர - be harsh ; much.

துவர் - be of a harsh taste; be austere, strong.

துவ்வாதவன் - one without food, poor.

துவ்வான் - a poor man ; he who enjoys not vigour.

துளக்கு - motion; change.

துளங்கு - wave, move.

துளி - drop, rain-drop.

துற-leave, forsake or renounce the world and the conjugal life.

துறவு - the virtue of renunciation.

துறைவன் - chieftain near a river-bank or the sea-shore, the lord of the haven.

துனி - anger, fear, affliction; despair; point; be angry.

துன்பம், துன்பு - affliction.

துன்னியார் - friends.

துன்னு - approach, come near.

தூ - hatred; hostility; a support, staff.

தூக்கம் - sleep, slumber.

தூக்கு - lift up; consider, weigh.

தூங்காமை - state of not sleeping, vigilance, attention; not delaying.

தூங்கு - sleep, be drowsy; hang down.

தூங்கும் - which will hang.
தூண் - pillar, support.
தூண்டில் - fishing-hook, tackle.
தூது - a message; embassy, an ambassador.
தூய்மை - purity.
தூவி - feather.
தூவு - sprinkle to drop, let droop.
தூறு - thicket; heap.
தூற்று - fan, scatter; slander, defame, spread a report.
தெய்வம் - gods, the divinity, divine power.
தெரி - be clear, perceive; select, discriminate.
தெருளு, தெருள் - know clearly, be clear.
தெவ், தெவ்வு - hatred, fight; hater.
தெவ்விர் - haters; enemies.
தெளி - become clear; decide; trust
தெளிதல் - confidence.
தெளிவு - clearness; decision; election.
தெள் - clear.
தெள்ளியர் - men of clear understanding, men of upright mind.
தெறு - destroy.
தெறுபொருள் - enemies spoil.
தெற்று - certainty.
தென் - south.
தென்புலத்தார் - (from தென் southern and புலம் place.

தேயம் - place, country.
தேய் - vanish; wear away; rub off; destroy.
தேர் - car, chariot, carriage; know, consider, be clever.
தேர்ச்சி - investigation; knowledge; counsel.
தேவர் - Gods.
தேறு - know thoroughly, so as to trust.
தேற்றம் - decision, solidity; certainty; confidence.
தேற்று - know, clear up, be clear; comfort.
தேற்றுதல் - inspiring confidence.
தேன் - honey.
தொகு - sum up; join, collect together, amass; be concise.
தொகை - crowd; sum, the sum total.
தொகையாக - together.
தொடங்கு - begin.
தொடர் - intercourse; follow after, be connected with.
தொடர்பு, தொடர்பாடு - connection; attachment.
தொடலை - a wreath.
தொடி - bracelet; an Indian ounce; a woman.
தொடு - touch; dig.
தொலை - perish, destroy.
தொலைவு - loss; inferiority.
தொல் - old, ancient.
தொல்லை - antiquity.
தொல்வரவு - old nobility.

region) the souls of the deceased.

தொழில் - occupation.
தொழு - adore, worship; serve.

தோடு - jewel; petal, flower, a wreath of flowers.

தோட்டி - sting, a goad.

தோணி - boat.

தோய் - be dipped in ; unite, join, touch, embrace.

தோய்வு - joining, touching.

தோல் - leather, skin ; beauty; word ; suffer defeat.

தோல்வி - defeat ; loss ; detriment.

தோழி - female companion.

தோள் - shoulder, arm; person; hollow, perforate.

தோறும் - every.

தோற்றம் - appearance.

தோன்று - appear.

நகல் - laughing, cheerfulness.

நகு - laugh, rejoice ; be kindly; deride.

நகை - laughter.

நசை - desire, love.

நச்சு - poisonous ; desire.

நஞ்சு - poison.

நடு - middle.

நடுக்கு - tremor, wavering.

நடுங்கு - tremble.

நடுவு - justice, impartiality.

நடுவுநிலைமை - equity.
நடை - walk, step, gait; method.
நட்டார் - well-wishers, friends.
நட்பு - friendship.
நணி - nearness.
நண்ணு - come near.
நண்பு - affection, friendship.
நத்தம் - advantage, gain.
நய - desire, long for.
நயம், நயன் - fitness, propriety; benefit, gain; delight; manner; behaviour.
நயப்பி - cause, desire.
நயமில - things not right.
நரி - jackal.

நலம் - good, benefit, bliss.
நல்-good [Opp. தீ, பொல், சிற்].
நல்கு - bestow, grant; be kind.
நல்குரவு - poverty.
நல்கூர் - be poor.
நவிலு, நவில் - speak; learn.
நள் - love.
நறா - palm-tree sap.
நறு - fragrant.
நனவு - state of wakefulness.
நனி - much, totally.
நனை - become wet.
நன்கு - what is good; plenty; strength; be well.
நன்மை - goodness; worth.
நன்றி - a benefit.
நா, நாவு - tongue.

நாகம் - snake; dragon.

நாகரிகம் - urbanity.

நாடு - a country; seek, inquire.

நாடொறும் - daily, always.

நாட்ட - they belong to the land.

நாணம் - ignominy, shame.

நாணு, நாண் - shame, modesty; a cord; be ashamed, shamefaced.

நாமம் - name; glory; terror, fear.

நாரின்மை - want of love.

நார் - love, affection.

நாவாய் - ship.

நாள் - day.

நாறு - smell, emit fragrance.

நாற்றம் - fragrance, smell ; breath.

நான்கு - four.

நிகழு, நிகழ் - happen ; go on ; shine.

நிச்சம் - perpetuity.

நிணம் - fatness, fat.

நிர - join, arrange; dispose.

நிரப்பு - fullness ; poverty ; fill.

நிலம், நிலன் - soil, ground; country; earth.

நிலை - place, standing place ; position ; permanence.

நிலையாமை - instability.

நில் - stand, abide; stay; be durable.

நிழல், நீழல் - shadow.

நிறு, நிறுத்து - put, place, balance; stop.

நிறை - fulness, virtue, excellence, modest reserve; be full, become full, fill.

நினை - think, devise, reflect.

நீ - thou; renounce, forsake.

நீங்கு - recede, cease.

நீடு - length, long time, prolonged duration; extend, prolong; delay.

நீட்டம் - length.

நீட்டு - extend.

நீத்தார் - (he, they) who renounced.

நீந்து - swim.

நீப்பு - renunciation.

நீராடு - bathe ; wash.

நீர் - water; disposition, quality, essence ; nature.

நீர்மை - quality, ingenuity; liberality.

நீளு, நீள் - lengthen, extend; grow.

நுசுப்பு - middle of the body, waist.

நுட்பம் - subtlety.

நுணங்கிய - refined

நுணங்கு - be subtle.

நுண் - subtlety, nicety, fine-

ness ; acumen, minuteness ; penetration.

நுண்ணவை - the assembly of the men of subtle learning.

நுண்ணிய - minute, subtle.

நுண்ணியர் - a penetrating one.

நுதல் - forehead, brow, front.

நுது - put out, quench, extinguish.

நுமர் - of your party or family.

நுழை - enter ; creep in ; penetrate.

நூலோர் - classic writers, scientific writers.

நூல்-thread ; book, a scientific treatise.

நூறு - hundred.

நெகிழு, நெகிழ் - become loose, become flaccid; slip off.

நெஞ்சம், நெஞ்சு - heart, mind, conscicnce; soul.

நெஞ்சொடு கிளத்தல் - colloquy with one's own hoart.

நெடிய, நெடு - extensive, long.

நெடுநீர் - slowness, tardiness.

நெய் - butter-oil, ghee.

நெருஞ்சி - a thorny plant: Tribulus terrestris L.

நெருநல், நெருநற்று-yesterday.
நெறி - way ; path.

நேர் - straightness ; equality, similarity ; accord, agree, yield ; vow; bestow.

நோ, நோ, நோகு - being in pain ; suffer pain ; grieve ; smart, complain of.

நோக்கு - sight, a look, a glance; look at to, regard; attend to.

நோய்-disease ; affliction, pain.

நோல் - lead an austere life, perform penance, suffer penance.

நோற்றல்-performing penance.
நோன்பு - penance.
நோன்மை, நோன்றல்-penance, suffering ; patience.
பகடு - bull, buffalo.
பகல் - day (time).
பகவன் - the Divine Being.
பகு - divide.
பகுதி - division, section.
பகை - hate.
பச - become yellow.
பசப்பு, பசலை - yellow colour.
பசி - hunger.
பசு - tender ; green.
பசுமண் - unburnt clay.
பசை - desire; affection, tenderness.

படர்தரும் - will spread.

படாம் - cloth ; curtain, a viel.

படி - nature; measure ; earth.

படிவத்தர் - those who have taken a vow, ascetics.

படிறு - lie, theft; fraud, deceit.

படு - great ; lie down; produce.

படுபாக்கு - that (it) will ensue.

படை - weapon, instrument ; army.

பட்டடை - anvil.

பட்டி - a small town ; mean behaviour, meanness.

பணி - bow down ; be humble.

பணிவு - Lowing, humility.

பணை - greatness ; strength.

பண் - melody, sound of musical instrument.

பண்டம் - ware, material, goods.

பண்டு - antiquity, formerly.

பண்பு - nature, quality; virtue, good quality, excellence; courtesy.

பதடி - blighted corn, husk, chaff.

பதம் - foot, way; manner.

பதி - place.

பத்து - ten.

பய - yield, produce; grant, bestow.

பயனில - things without profit.

பயம், பயன் - profit, advantage; fruit.

பயிலு, பயில் - practise ; enjoy.

பர - be extended; go about.

பரத்த(ன்) - debauchee, profligate ; rogue.

பரி - big, stout; dread ; compassionate ; divide; favour, defend, desire; cut off; lament ; endure.

பருகு - drink.

பருவம் - opportunity, time ; season.

பருவரல் - suffering, affliction.
பல், பன் - many [Opp. சில்].
பல்லார் - many people.
பல்லாறு - many way.
பழ - old.
பழகு - be used, be accustomed.
பழம் - fruit; old.
பழி - fault; guilt, blame; scold, blame.
பழு - ripen.
பழுது - fault; malice.
பழைமை - antiquity, familiarity.

பழையார் - old friends.
பளிங்கு - mirror; crystal.
பள்ளி - chamber, bed; divan.
பற - fly away.
பறி - take away, pluck off.
பறை - a drum.
பற்றார் - enemies.
பற்று - attachment, passion; support; wealth; hold adhering, take hold of, seize; cling to.
பனி - dew; coolness.
பனுவல் - a book.
பனை - a palmyra-tree.
பா - distribute; divide.
பாகம் - portion; half.
பாக்கியத்தால் - fortunately.

பாடு - place; nature; greatness, dignity, honour; anything that befalls; sing.

பாத்தி - a garden-bed.

பாத்திப்படு - cultivate; (fig.) strengthen.

பாம்பு - snake.

பாயிரம் - introduction.

பாய் - leap; spring.

பாராட்டு-celebrate, extol; show fort.

பாரி - produce; spread.

பார்-shore, bank; rocky ground; see, behold, watch for.

பார்ப்பான் - a teacher, a Brahman.

பால் - milk ; portion, division.
பாவம் - sin.
பாவி-a sinner (personification)
பாவை-picture, puppet, statue; woman; image on the retina.
பாழ் - desolation.
பாழ்படு - become void.
பாற்படு-accommodate oneself; behave properly.
பிடி(த்து) - seize (handful).
பிணம் - corpse.

பிணி - affliction ; sickness, disease; bind, tie.

பிணை - deer, hind.

பிரி - separate ; go apart.

பிரிவு - separation.

பிழை - fault ; commit a fault, err, miss; sin against ; torment.

பிற - other, other things ; be born.

பிறங்கு - shine forth, appear.

பிறப்பு, பிறவி - birth.

பிறனில்விழையாமை - the not desiring another's wife.

பிறன் - another.

பிறிது - another thing; other.
பிறை - crescent moon.
பிற்பகல் - afternoon.
பின் - after; afterwards.
பின்றை - after, the day after.
பீடு-greatness; pride; strength.
பீலி - feather of the peacock.
பீழி - afflict, torment.
பீழை - affliction, torment.
புகழ், புகழ்மை - fame, praise.
புகு - enter.
புகுத்து - enter, make enter.
புக்கில் - dwelling place, house; body.

புடை - place, side.
புணர் - join, embrace.
புணர்ச்சி, புணர்வு - union, copulation.
புணை - raft, ship, vessel.
புண் - wound.
புதல் - bushes, shrubs, thicket.
புதல்வர் - children [Syn. மக்கள்].
புதை - bundle of arrows, a sheaf (of arrows).
புத்தேள் - god, deity.
புத்தேளிர் - deities, celestials.
புயல் - cloud.
புரந்தார் - protectors, kings.
புரளு, புரள்-roll away, wallow.
புரி - aim at, desire.

புருவம் - eye-brow.
புரை - fault; greatness; worth.
புல - be hesitating, bashful, feign dislike, sulky.
புலத்தல் - affecting anger.
புலம் - place, region; knowledge; senses.

புலம்பல் - lamentation.
புலவர் - the learned; sages; gods.

புலவி - bashfulness.
புலால் - flesh.
புலி - tiger.

புலை - meanness.

புல் - grass; mean, trifling, wan.

புல்லவை - the assembly of the mean.

புல்லு - draw near, join, embrace; consent.

புழுதி - dust, earth.

புள் - bird.

புறம், புறன் - side, outside, back [Opp. அகம்].

புற்கு - littleness, dimness.

புற்கென் - become dim.

புற்கை-pap of grass-seed meal, a decoction of vegetables.

புனல் - river, water; a stream of water.

புனை - fetters ; adorn; laud.
புன் - vile, small.
புன்கண் - affliction, sickness.

புன்மை - smallness, meanness.
பூ - a flower ; bloom.
பூசல் - clamour ; noise, sounding.
பூசனை-worship, ritual homage.
பூணு, பூண் - put on as an ornament.
பூதங்கள் - the elements.
பூரியர் - vile men.
பேட்டு - having desired.

பெண், பெண்டிர், பெண்டு - woman, womanhood.

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பெண்மை - womanhood, nature of woman.

பெயர் - change, be changed, turn, alter; destroy.

பெயர்த்து - again.

பெய் - rain, drop in; press in, stick in; load.

பெரிது - great.

பெரியார் - the great, the wise.

பெரு, பெரும் - great.
பெருகு - increase, become great, grow great.
பெருக்கம் - increasing, greatness ; wealth, prosperity.
பெருக்கு-make great, augment; multiply.
பெருமிதம் - great measure, plenty ; pride; greatness.
பெருமை - greatness.
பெள் - desire.

பெறு - get, beget, obtain; bear; come to pass [Opp. இழ].

பெற்றம் - bull, cow.

பெற்றான் - a husband; one who has obtained.

பேடி - hermaphrodite.

பேணு - cherish, take care of.

பேதை - ignorance; woman, girl; a simple person.

பேதைமை - ignorance.

பேதையார் - ignorant people.

பேய் - devil, demon.

பேரறிவாளன் - the wise man.

பேர் - great; move; change.

பேறு - procreation, possession, gain; bliss.

பை - beautiful, green.
பைதல் - pining grief, affliction.
பைய - gently, softly.
பொச்சா - forget.
பொச்சாப்பு - forgetfulness; stupidity, dulness.
பொதி - fasten, cover, wrap up; hoard up, store up.
பொது - commonness, generality, universality, likeness.
பொத்து - hole.
பொத்துப்படு - fail.
பொய் - lie, what is false; tell a lie ; deceive ; perish.

பொய்(ம்)மை - lie.

பொரு - fight, attack.

பொருத்து - join. [Opp. பிரி].

பொருளாள் - she, who is the possession of.

பொருள் - reality ; meaning ; property ; a thing or matter.

பொல்லாத - evil things.

பொழுது-time ; day ; evening.

பொள்ளென - suddenly.

பொறி - organ of sense; sign; knowledge, felicity; destiny.

பொறு - bear, sustain, suffer, endure.

பொறை - patience ; burthen.
பொன் - gold, any metal.
பொன்று - go off, die.
போ - go
போக்கு - decay, destruction.
போது-flower ; go, pass, return.
போர் - war ; cloak, cover.
போலு - resemble.
போழ் - split ; pass between.
போழ்து - time.

போற்று - praise; extol, make much of, esteem; preserve; defend; ward off.

மக - child.

மகளிர் - women.

மகன் - son, man.

மகிழ் - rejoice, exult.

மகிழ்ச்சி - joy, gladness.

மக்கள் - children [Syn. புதல்வர்].

மங்கலம் - blessing, spell.

மடங்கு - grow bent or folded or indolent.

மடந்தை - young woman, woman, a maiden.

மடமை, மடம் - ignorance, stupidity, folly ; simplicity; softness.

மடல் - leaves of the palmyra tree, a palmyra leaf-stem ; a horse made of such stems, on which a suffering lover mounted to proclaim his grief.

மடவரல் - young woman.

மடவார் - ignorant people ; fools.

மடி - laziness; destruction ; cloth, fold of a garment ; perish, destroy.

மடிமை - laziness; slowness.

மடு - pool; depth ; hinder.
மட்பகை - a cutting instrument of a potter.
மணை - marry; join.
மணல் - sand.
மணி - gem, pearl, jewel.
மண் - sand, earth.

மதலை - column, support.
மதி - knowledge, intellect ; moon, the full moon; esteem, honour.
மயக்கம் - confusion.
மயங்கு - be confused.
மயல் - bewilderment ; confusion.

மயிர் - hair.
மயில் - peacock, peafowl.
மரபு - nature; property.
மரம் - tree, wood.
மருங்கு - side ; waist.
மருங்குடையார் - those who have people on their side.
மருட்டு - bewilder; feign.
மருந்து - medicine.

மருவு - come near, embrace, give one's self to ; cherish.
மருள்-confusion, perturbation, bewilderment ; pretend, imitate.
மலர் - full-blown flower ; open

(as a flower).

மலை - mount, mountain; abound; put on.

மல்கு - be full, increase, abound.

மல்லல் - strength; abundance.

மழலை - prattling of a little child, babbling.

மழி - shave.

மழை - rain.

மற - forget.

மறம், மறன் - bravery, wrath; murder; sin.

மறவர் - valiant, brave men; murderers.

மறவி - forgetfulness.

மறு - fault, spot; other; refuse, reject, deny; forsake; return.

மறுகு - street; whirl; wander abroad.

மறுமை - the other world; the other state; the next existence.

மறை - drum; secret, concealment; hide, conceal.

மற்று - a participle which often seems to have no meaning; a mere அசை நிலை, but often marks an antithesis

(=but).

மற்றைய(வை) - the other (things).

மனம் - mind.

மனை(யாள்)-house; house-wife.

மன் - greatness, much; certainly; an expletive; an emphatic particle.

மன்ற - be open manifestly; certainly.

மன்று - an open place, the street.

மன்ன(வ)ன்-king; master, lord.

மன்னோ - (an expletive): surely.

மா - the male of a horse;

dark colour (like that of gold); great.

மாக்கள் - animal; the base people.

மாசு - a stain, filth, spot; fault; blackness.

மாடு - possession; felicity, prosperity; ox.

மாட்சி(மை)- excellence; glory.

மாட்டு - near; unto, in regard to.

மாணர் - ignoble people; adversaries, foes.

மாணு, மாண் - glorious; resplendent; excellent; worthy; exceeding, much; be great; excel.

மாண்டார் - men of excellent virtue.
மாண்பு - greatness; beauty; virtue.
மாதர் - woman.
மாத்திரை - measure ; only.
மாந்தர் - men, human beings.
மாயம் - deceit.
மாய் - die, perish ; vanish.
மாரி - water, rain; cloud.
மார்பு - breadth, human breast.
மாலு, - be troubled, be bewildered.
மாலை - evening ; garland.
மாழ் - become dim.
மாழ்(கு) - perish.
மாறு, மாற்று - change; recom-

pense; opposition, hostility; disagreement; vary, change; return; remove.

மாற்றம் - reply; word.

மாற்றலர் - enemies.

மாற்றல் - changing, exchange; relieving.

மாற்றான் - (one who crosses) =foe.

மானம் - measure; rule; honour, greatness, pride; bashfulness; ignominy.

மிக - much.

மிகு - be abundant; make great; increase ; transgress; remain.

மிகுதி - abundance; arrogance, pride, insolence ; transgression; excess.

மிகை - excess, abundance, preponderance ; burden.

மிசை - height ; above, upon, over ; eat.

மிச்சில் - that which remains after eating, what is left.

மீ - over.

மீக்கூறு - praise highly, extol.

மீன் - fish ; star.

மூகடி - (Mudevi) the elder sister of (Lakshmi) fortune ; misfortune.

முகம், முகன் - face; forefront.
முகை - flower-bud.
முடி - end, finish, come to an end; accomplish.
முடிவு - end, term ; tendency.
முட்டு - dash against; hinder.
முதலை - crocodile.
முதல் - beginning ; stem, root; capital ; cause.
முது - old.
முதுகுறை-what is experienced; wise.
முதுவர் - eldermen, seniors, superiors.
முத்தம் - pearl.

முந்து - precede, be first, be before.
முயக்கம், முயக்கு - embrace.
முயங்கு - embrace.

முயல் - hare; apply one's self to, use effort.
முயற்சி - effort.
முயற்றின்மை - want of perseverance.
முரண் - obstinacy; hatred; fight; strength.
முரி - break; perish.
முலை - female breast.
முள் - thorn.

முறி - leaf, bud, tender shoot.
முறுவல் - smile; tooth.

முறை - manner, course, order; law, justice; affinity.
முற்பகல் - forenoon.
முற்று - a seige; surround; come to end.
முனி - be angry; abhor, detest.
முனை - point; courage; hatred; battle, edge of battle.

முன், முன்னர் - before.
முன்கை - fore part of the arm.
மூ - three ; grow old or ripe.
மூக்கு - nose.
மூடு - cover.
மூன்று - three.
மெய் - body ; reality.
மெலியார் - weak men [Opp. வலியார்].
மெல் - thin, soft.
மெல்ல - softly, gently.
மென்மை - softness, weakness.
மேய் - graze, feed, eat.
மேலுலகம் - heaven.

மேல் - greatness, a great man ; (*prep.*) above, over, against.
மேவு - desire ; join.
மேனி - body, form ; colour.

மேன்மை - excellency, superiority.
மைந்து - confusion.
மையல் - confusion of mind.
மையா - be troubled.
மொக்கு - bud; knot.
மொய்ம்பு - strength, courage ;

shoulder.
மொழி - a word ; say, speak.
மோ - smell to.
யா - what or which ; tie, join.
யாக்கை-body, organised body, compacted.
யாங்கணும் - everywhere.

யாங்கு - where, as.
யாண்டு - where, what place; when.
யாது - what ?
யாமம் - midnight.
யாம், யான் (=நான்) - I.
யாழ் - lute.
யானை - elephant.

வகு - divide; impart.
வகை - division, part; manner; species.
வசை - fault, blame, disgrace, spot; reproach [Opp இசை].
வஞ்சம் - lie, fraud, deceit.
வஞ்சன் - deceiver, hypocrite.
வஞ்சி - deceive.
வடு - unripe fruit; scar, fault; ulcer.
வட்டாடு - play at draughts.
வணக்கம் - bending, bowing, adoration, reverence.
வணங்கு - worship, revere, bow. bend.
வண்- abundance; splendour.

வண்ணம் - method; colour.

வயிறு - belly; body.

வயின் - place; also a termination of the local ablative.

வரம், வரன் - bliss; a boon; any thing precious.

வரல், வரவு - a coming.

வரிசை - row; rank, honour; order or merit.

வருங்கால் - when it comes.

வருத்தம் - trouble, affliction.

வருந்து - be in trouble, take pains; be afflicted, suffer

pains.

வரை - limit, measure; reach; write; make a contract; marry; take, accept as one's limit, delineate.

வரைவு-limit, limit of decorum.

வலி - power, strength; comfort.

வலியார் - those who are strong; powerful men [Opp. மெலி யார்]

வலை - net.

வல், வன் - strong; swift; hard, cruel, strength; swiftness.

வல்லவை - the assembly of those of mighty learning.

வல்லை - 'thou art able!', swift-

ness.

வழக்கு - the proper way; method; cause.

வழங்கு - be in use, be current, walk about, pass round; give, give alms.

வழி - way; posterity; after, the sequel; when.

வழிவந்த - old, veteran; hereditary.

வழுக்கு - slipping; slide; forget; slip.

வழுத்து - congratulate, praise, salute; bless.

வளம் - beauty ; excellency, greatness; prosperity, abundance, plenty ; produce, income.

வளர - so as to increase.

வளி - wind.

வளை - bracelet, a bangle; encircle.

வள்ளி - nobility, magnanimity, a plant: Convolvulus Batatas; a winding plant, a creeper.

வற - grow dry.

வறங்கூர் - become very poor; grow dry.

வறியார் - poor people.

வறு - empty; small; poor
வறுமை - poverty; emptiness.
வற்றல் - the state of being dry.
வன்கண் - a hard eye; pitiless or cool determination.
வன்கண்ணன் - one who has a hard eye.
வன்சொல் - harsh words.
வன்பாடு - hardness.
வன்பால்-hard, barren ground, rocky or sterile soil.
வன்மை - strength; power.
வாடு - wither, fade.
வாட்டு - draughtness; game.
வாணிகம் - trade, commerce, business, merchandise.
வாயில் - door, gate, way.

வாய் - mouth; place; opportunity; succeed; agree, be fitting; be obtained; exist.

வாய்ந்த - suitable.

வாய்மை - truth.

வாரி - income, revenue; abundance; water.

வாரு - power.

வால், வான் - purity, truth; white.

வாழ்-live prosperously, prosper.

வாழ்க்கை - household, happy life.

வாழ்வு - life, happy life, order.

வாளாண்மை - swordmanship.

வாள் - sword.

வானத்தவர் - the inhabitants of heaven.

வானகம் - sky, cloud ; rain.

வானோர் - the celestials, the heavenly ones.

வான் - sky ; rain.

வான்சிறப்பு - the excellence of rain.

விக்குள் (விக்கல்) - hiccough

விசும்பு - atmosphere, sky; cloud.

விடு - leave ; emit ; put ; relinguish.

விண் - sky, ether, cloud.

விதிரு, விதிர் - sprinkle.

விதுப்பு - desire.

வித்தகர் - knowers; learned men.

வித்து - a seed.

விய - admire, praise.

வியர் - perspire.

வியன் - greatness; abundance.

விரல் - finger.

விரி - expand, spread; expose.

விருந்து - guest; a feast, banquet.

விருந்தோம்பல் - hospitality.
விருப்பு - desire, wish ; love.
விரை - hasten, make haste.
விலங்கு - animal, beast.
விலை - price.
வில் - bow ; sell.
விழி - open the eyes, look up, see ; awake.
விழு - preciousness ; precious ; excellency ; affliction; fall.
விழுங்கு - swallow, devour.
விழுப்பம் - desire ; anything worthy of desire; excellency, good, benefit.

விழுப்புண் - a deadly wound.
விழுமம் - affliction, misery.
விழுமியார் - excellent men.
விழை - desire eagerly.
விளக்கு - lamp.
விளங்கு - shine.
விளி-call; disperse; be ruined; perish, die.
விளை - grow, grow ripe.
விளையுள், விளைவு - growth, produce, standing corn, field; result, consequence.
விறல் - greatness; victory.
வினவு, வினாவு - ask, enquire.
வினை - exertion, action in

general ; evil, sin.

வீ - die; cease; fail.

வீங்கு - swell.

வீடு - separation, liberation.

வீழ, வீழ் - fall to; let down; cast down; fasten.

வீறு - solitariness ; greatness, majesty.

வீற்றிரு - be seated majestically, securely.

வீற்றிருக்கை - supreme greatness.

வெ(ம்) - hot, severe ; swift.

வெஃகு - desire.

வெகுளாமை - absence of anger.

வெகுளி - anger, wrath.

வெகுளு - become angry.
வெங்கோலன் - a tyrant.
வெண்மை - ignorance.
வெ(ய்)யில் - sunshine, heat.
வெய்து - heat; swiftness; quickly.
வெரு(வு) - fear.
வெருவந்த - things that cause fear, tyrannical acts.
வெல் - vanquish, conquer.
வெளிப்படு - become manifest.
வெளியார் - ignorant people.
வெளிறு - ignorance.
வெள் - white.
வெள்ளம் - flood, a stream of water, sea.
வெறி - drunkenness; confusion;

stupidity ; strong; smell, fragrance.

வெறு - detest; change; shape.

வெறுக்கை - glory ; felicity, treasure.

வென்றி - victory.

வேட்டல் - offering.

வேட்டுவன் - hunter.

வேண்டு - want, ask ; require.

வேந்தன் - king.

வேண்டுதல் - desire.

வேந்து - government, king.

வேய் - bamboo.

வேர் - perspire; be angry.
வேலாள் - a man with a lance, a warrior.
வேலி - custody, watch.
வேல்-weapon, lance, a javelin.
வேளாண்மை - beneficence, benefit; favour alms.
வேள் - desire; sacrifice; favour.

வேள்வி - sacrifice, offering; beneficence, alms to the needy ; desire eagerly.
வேறு - other; difference; kind.
வேறுபடு - differ.
வேற்றுமை - diversity.

வை - the earth ; straw ; place, put ; consider.

வைகல் - a day.

வைத்து - some thing in hand.

வைப்பு - position, place; earth.

வைய(க)ம் - earth, world.

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